

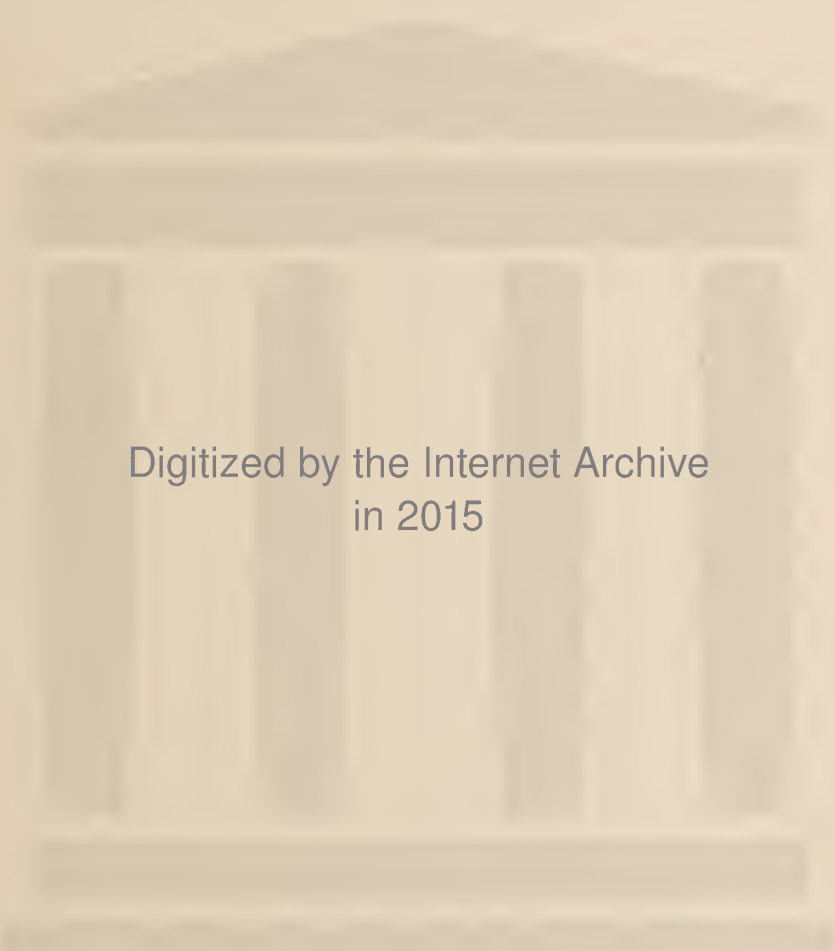


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The Missionary survey



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✓ Presbyterian Survey

THE MISSIONARY SURVEY



JANUARY, 1919



**HOME
MISSIONS**

**CHRISTIAN
EDUCATION
AND
MINISTERIAL
RELIEF**



Sarah Valdes Stegall (See page 2)



**FOREIGN
MISSIONS**

**PUBLICATION
AND
SABBATH
SCHOOL
WORK**

**THE PRESBYTERIAN CHURCH IN THE U.S.
AT HOME AND ABROAD**

**PUBLISHED BY
PRESBYTERIAN COMMITTEE OF PUBLICATION
RICHMOND, VIRGINIA.,**

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Benevolences, Presbyterian Church in
the United States

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THE MISSIONARY SURVEY'S CAMPAIGN FOR 50,000 SUBSCRIBERS

LITTLE SARAH STEGALL

Jack invites you this month to look at the front cover of this magazine and feast your eyes on the smiling face of his little friend, Miss Sarah Stegall, the winsome daughter of Mr. and Mrs. C. R. Stegall, of Luebo in the Congo. He wishes the space had been large enough to include her dimpled hands and chubby wrists as in the picture she daintily fingers the stems of three bright red roses. But the story is in her baby face. Those merry eyes and the irresistible smile of parted lips symbolize the wonderful spirit of our Congo missionaries—and not only these, but our brave and cheerful workers in every mission field, both home and foreign. Their faith—their hopeful optimism—as expressed in their letters published in THE MISSIONARY SURVEY from month to month, make a spiritual tonic for us here at home who may be “holding the ropes” which we can ill afford to miss. It even helps in the solution of our local problems.

You will doubtless agree with little Sarah's mother, who writes concerning the picture: “Don't you think she looks as well and strong and bright as any American baby you ever saw? But she had never been in America until five days before this picture was taken. She is an African baby. She is the first white baby of our mission to stay in Africa three years without a break. And even then she did not come home on account of her health. She came because her parents' term was up. She never had measles, chicken-pox, whooping-cough, or any of the other diseases children have in America. *So you see Africa is not so bad for children as you might think.*”

Now, good friends of the SURVEY, catch the spirit of Little Sarah's smile and tell everybody you know what inspiration and what a fund of information comes every month in this magazine. Send to us for extra copies of this number and let this baby missionary's smile aid you in passing along the infectious enthusiasm it suggests; to kindle here and there and everywhere a desire to know more of our representatives on the mission fields who can so sacrifice and labor and SMILE—the smile of trusting faith in God, and in you.

Remember, you can hardly bring a richer blessing into the life of one who is indifferent to these things than to get that one interested in what the SURVEY has to give each month. Also never forget that we have got to secure 50,000 subscribers and we are a long way from that goal yet.

THE HONOR ROLL

Four churches are placed on the Honor Roll this month, which means that they have secured an average of one or more subscriptions to the SURVEY for every five communicants in their congregations. They are as follows:

DILLON, S. C.
CROSBYTON, TEX.

BAGDAD, FLA.
TAMPA HEIGHTS, FLA.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

MONTHLY TOPIC—THE THREE AND A HALF MILLION DOLLAR DRIVE.

THE Monthly Topic according to schedule would be the work in Mid-China.

Our brethren of the Mid-China Mission, however, have not furnished us, at the date when copy must be sent to Richmond, with the material necessary to bring that topic properly before the Church. We are willing to attribute this in part to the irregularity and tardiness in our mail communications that have prevailed for several months past.

Even if this were not the case, we have decided that the matter of supreme importance for the Church to consider during the next three months is "the Assembly's Progressive Program," or the Three and a Half Million Dollar Drive for Beneficence, on which we must largely depend for the means to meet the opportunities and responsibilities of the hour.

First of all, we would call attention to the following quotation from the leaflet issued by the Assembly's Stewardship Committee, which has been given, very appropriately, the place of leadership in this movement:

"THE CHURCH AND THE HOUR."

The Church has come to the most solemn hour of her history. If she has ears to hear, she is listening to her sublimest summons. If she has eyes to see, she is facing the open door of her largest opportunity. If she has a heart that can feel, she must be profoundly stirred by what she hears and sees. If she has imagination, she must see rising before her a new era that may be translated, the kingdom of God. If she has faith, she will make big plans; and if she has consecration, she will draw back at no sacrifice the hour demands.

Is the Church worthy of the hour? Will

"In this time of world-wide undertakings, of unparalleled opportunities and unheard of sacrifices we believe there comes a clear and ringing call from God for an advancement in keeping with the times in which we live. The Church is not only called upon to enlarge her program to meet the emergencies of the war, but also to meet the enlarged problems which shall press upon her from all sides after the close of the war. We would therefore recommend:

"(a) That God's challenge of a yet larger program be accepted.

"(b) That this program embrace all departments of the Church's work.

"(c) A part of this program be the raising of twelve million dollars for benevolences in a period of three years and that this part of the task be committed to the Assembly's Stewardship Committee."

Following this statement, without further introduction, we introduce the stirring appeal prepared by the Chairman of our Foreign Missions Committee, Dr. James I. Vance, entitled

she meet the demands the age is making? Is the Southern Presbyterian Church fully awake and eagerly responsive to the challenge of these times? The great world war is wearing to its close with victory to the forces which have fought for freedom. It has required all the force we could muster to destroy the foes of freedom. But to rebuild the world and keep it henceforth free of the peril of war and of a recurrence of the horrors through which we have passed, something more than force is required.

If men are to treat each other right, if

lust for power is to be slain, if fear is to vanish, if the rights of the weak are to be respected, if the sanctity of womanhood and childhood is to be regarded, if nations great and small are to be free and human brotherhood is to become a reality, the teachings of Jesus must be proclaimed and practiced and the Son of Man must be enthroned in the life of nations and of individuals.

Jesus is the only figure that has appeared on the world's horizon big enough for international leadership. If we are to find permanent peace and safety, he must lead the way. If righteous relations are to be maintained, men must practice his law of good will, and recognize that "none of us liveth to himself, and no man dieth to himself."

The gospel of Christ is the only solution for society's troubles today. It is the only remedy that will mend a broken world. If, as Paul faced the staggering problems of his day, he could turn to the cross and say: "I am not ashamed of the gospel of Christ," so may we in our day. The gospel never had such a market value, because it is the only thing that will meet the situation.

Not only so, but the war has vindicated Calvary as has perhaps no experience in the history of the race. In the tragic encounters of this great conflict the glory of sacrificial suffering has shone with a glory undimmed. As the world has come to its Calvary, it has understood Christ's Calvary. That cross on the far hill without the city gates has been the vision that has sustained; and with their eyes on that cross, it has been an easy thing for men to see that "greater love hath no man than this, that a man lay down his life for his friends."

The atoning work of Christ on the cross does not need to be argued today. It hardly needs to be explained. What it needs is to be *preached*. What it clamors for is proclamation. Will the Church see to it that God's message for the broken world has a voice?

We have come to the hour when the gospel should have its fullest proclamation, when for the sake of every sacred value of time and eternity, the supreme task is to make Christ known.

The war should be followed by the greatest missionary era in human history; by the most thorough and far-reaching efforts to permeate every community in our own land with Christian ideals; by a grim determination to deliver the college and university life of America from the dry rot of rationalism and bring education once more under the holy spell of religion; to revive family piety and re-establish the altar in the Christian home and train the young in

the truths of God's word, so that the next generation may be fitted for the sublime tasks that await it.

To do all this, the Church must recognize that its work is one. These imaginary lines which for the sake of efficient administration we have drawn between the work of our four Executive Committees must not lift any sort of barrier to concerted and united effort. What helps one part of our work helps all; what hurts any hurts all. The slogan for the age which is on us is "Get Together." The only campaign that will win is a united campaign. Every agency of the Church must throw its whole strength into the common task.

In addition to united effort, we must provide an income for the work of the Church that will enable her to plan and execute big things. The day is past for doing things on a small scale. The Church that proposes to return to the old miserly scale may as well strike its tent. It is not only not needed, but it will not be tolerated. The Christianity of the future must practice sacrificial giving. It must give millions of dollars where it formerly gave thousands. We need leaders in the Church who have vision and faith and courage. We have found that we can raise billions of dollars for war; now let us show that we can raise as much for peace. We have found that the money we have spent to keep the world from going on the rocks was not wasted; now let us show that the money we are to spend to anchor the world to heaven is our best investment.

The Church has come to the most solemn hour of her history. Is she ready to match opportunity with consecration? Will the generations that are to come after us, as they look back on these times, say the Church broke down before her task? Will they write that after the nation had won, the Church lost?

It is for us who profess his name to say. We are face to face with a door of opportunity God has thrown open, but we cannot enter it until we have kissed the cross and surrendered all.

The world has been to its Calvary, and it has come back from that baptism of blood ready to be led to Calvary's Hero. Only a Church that has itself been to Calvary can show the way.

The Southern Presbyterian Church calls on every member to do his duty. This is not an enterprise for a few, but for all. There must be no slackers. Shall our loyalty to Christ be less than our loyalty to the flag? Shall our allegiance to our Saviour grow cold and pale beside that we have shown our country?

"The Son of God goes forth to war,
Who follows in his train?"

Nashville, Tenn.

THE WAR AND MISSIONS.

THE injury done by the war to the mission cause in the destruction of resources, the depletion of the force, the enhancement of the cost of the work in many ways and in other respects has perhaps been sufficiently discussed in THE SURVEY and in the religious press. In this article we propose to consider some of the things that must be set down to the other side of the account.

One thing that meets us constantly in the study of past history in the light of God's word is that God uses war and other agencies of destruction to remove things that stand in the way of His kingdom *that cannot be otherwise removed*. And one thing we have been witnessing in this war is 'a great holocaust of those things that have been built up in human society on the principle of competition, which is only another name for war, and which must in some way be gotten rid of before the kingdom of God can come. In a great competitive effort to conserve their interests in respect of trade and national prestige the plans of the nations engaged in the war have come to grief once for all, and the world must now see that the only hope of permanent peace and of the maintenance of conditions compatible with human welfare and happiness is that its political, social and industrial life shall be organized on the basis of international good-will and of the golden rule. And God has raised up a prophet to proclaim this doctrine in the person of the President of the United States, and has given him the entire world for his audience.

One of the greatest obstacles to the progress of the kingdom during the past century has been the liquor traffic, and the war has accomplished more in four years time for the suppression of this traffic than all the temperance propaganda of the century combined. What this will mean for the success of our work in mission lands, where the trade conducted by citizens of nominally Christian countries in liquor and narcotics has done more injury than it has been possible for the missionary work to counteract, must be evident to any reflecting person.

Perhaps the most far-reaching in its effects of all the results of the war is this, that it has finally rid the world of autocracy. There are still a number of countries that have titular kings and emperors, but these all rule under elaborate constitutional limitations, which is the same as to say that they do not really rule at all. Since the German Emperor has gone, the Pope of Rome remains the solitary representative of the autocratic idea, and his prestige in that capacity comes out of the war in a

sadly dilapidated condition. His shrewd effort to bring himself to the front as the world's peace-maker, and so to rehabilitate himself as a spiritual autocrat, was defeated by the masterly diplomacy of President Wilson, whose letter to the Pope in reply to his proposals, which were so manifestly in the German interest, is a document than which there is nothing finer in the literature of diplomacy.

One of the features of autocratic government has always been the existence of a small privileged class whose function was to exploit the common man for its private benefit, with the result that the common man—that is to say, the masses of the people—has been kept in a state of poverty, ignorance and degradation.

It is on that account that it has hitherto been almost impossible to build up self-supporting churches in non-Christian lands, in all of which the privileged class has been dominant, and in those Roman and Greek Catholic lands, in which the privileged class still retains its place. It will probably be a long time before this result of autocratic government will entirely disappear from the earth and the common man come into his own. One result of the war, however, will be to bring about a situation in which it will be possible for him to make a beginning in that direction. In another half century we may hope to see developed in all these lands the "bold yeomanry" which has been the pride of countries like England and North America, and which will be the material out of which churches of influence and power may be built up. And this alone will be a gain for the kingdom of God almost great enough to compensate for all the losses entailed by the war.

Still another result of the war has been to open up a vast new field which has hitherto been practically closed to evangelical missionary effort.

Across the continent of Europe from the Baltic to the Adriatic lies a tier of countries known as the "dead lands of Europe." They are Bohemia, Poland, parts of Austria-Hungary and the South Slav States. Their national life has been suppressed by Germany, Russia and Austria, but the effort to extinguish it proved a failure. They have enjoyed neither political nor religious liberty, and it has been impossible to conduct evangelical missionary work in any of these countries except under conditions that made it almost fruitless. They are now liberated and are coming under the protection of friendly powers, who are ready to guarantee to them the blessings of the freedom which they themselves enjoy.

The two personalities who have had the

most conspicuous part in bringing this to pass are the Presbyterian elder, Woodrow Wilson, and the Christian lay teacher, David Lloyd-George. Can there be any doubt as to the kind of reception that will be accorded to the representatives of the evangelical churches of Great Britain and America when they go to tell these people of the gospel whose teachings have made Britain and America what they are, and have inspired them to the amazing self-sacrifice of which they are now the beneficiaries?

Over between the Tigris and the Euphrates is the land where in ancient times "far-sighted engineers and strong-handed rulers turned the waters of Babylon into waters of life, and Mesopotamia became a great heart of civilization, breathing in man-power—Sumerians, Amorites, Chaldeans, Persians, Greeks and Arabs—and breathing out the works of man, grain and wool and Babylonish garments, inventions still used in our machine shops, and emotions still felt in our religion." The country was so rich and populous that Rome and Persia fought seven centuries for its possession. Finally it came under the rule of the unspeakable Turk and was turned by his blighting hand into the desert which it now is. A celebrated English engineer, Sir William Willcocks, has estimated that an expenditure of one hundred and fifty million dollars, about three days' cost of the world war, would restore the reservoirs and canals and other engineering works, by means of which this great country could once more be made to blossom as a rose. With this accomplished its fertility would attract and furnish conditions of prosperous living to millions of the overcrowded populations of Egypt and India.

With the Church of Christ on the scene and ready to do its part in looking after the spiritual interests of the incoming people, there might be developed in this cradle of the human race a church that would ultimately be the great distributing center of gospel influence for the whole of western Asia and northern Africa. The first condition of bringing this to pass has been fulfilled through the military campaigns of General Allenby and General Maude in the war that has just come to a close.

So much for the great new opportunities which the Lord has opened up through the war to the Church in its missionary work. The question of the hour, of course, is, What will the Church do with these opportunities?

This brings us to the last and greatest of the results of the war as they affect the progress of God's kingdom in the earth. It has put to eternal shame the kind of consecration to its task of world conquest which the Church has manifested hitherto. How pitiful is the highest standard of missionary giving yet reached by any evangelical church in comparison with what the nations engaged in this war have been doing, almost without a murmur of complaint, and for the most part in a spirit of joyous *abandon*. The war has taught the people as they had never been taught before the lesson and the joy of sacrificial giving, and sacrificial service. Multitudes of church members whose lives had been devoted to a perpetual round of selfish social pleasures have abandoned their whist parties and their luncheons for the work of the Red Cross and other forms of war service. And they have found a satisfaction in this kind of life which they never knew before. May we not hope that this spirit and this habit of service will remain with them to be utilized in the work of the Church, now that the war is over?

At the very time that our people have been pouring out their money like water and doing it with gladness to support the war they have incidentally been increasing instead of diminishing their missionary gifts. Can we believe, in the light of such unselfish devotion and such unstinted expenditure of treasure for a cause in which their hearts were enlisted, they will be satisfied hereafter with the standard of missionary giving that prevailed before the war? We do not believe they will. Our confident hope is that within the next decade the financial problem of the missionary cause will have been solved, and that the problem of the Church will be that of the judicious and statesmanlike administration of a missionary fund which, for the first time in the Church's history, is sufficient for its need.

DEMOCRACY AND RIGHTEOUSNESS.

OUR nation is engaged in a war for Democracy, for government by the people. Our country owes its greatness to the Democratic idea, but permanent safety lies in the righteousness of the nation. If the great Christian bodies are now faithful to the ideals of their master, the world will be made safe for Democracy. But we can fight for Democracy until all our men go over the top and never realize our

ideals until Democracy and Christianity go hand in hand. We cannot afford to give by the billions to political Democracy and by a few meagre millions to spread the gospel of Jesus. We must give of our all to both or lose all. We must send out both soldiers of war and soldiers of the cross. This is the big, urgent, imperative challenge of this hour! Your money and your life.—*Missions*.

MISSION STUDY FOR MEN.

JOHN I. ARMSTRONG,
Educational Secretary.

THE General Assembly meeting in Durant, Oklahoma, instructed the Executive Committee of Foreign Missions "to select or prepare a special text book or books adapted for the use of the men of the Church."

Following these instructions, the Committee has selected two books:

(1) "Ancient Workers at New Tasks," by Willard Price, editor of "World Outlook." There could hardly be found a book more suited for mission study by men. The writer is a former newspaper man, and men will find his manner of choosing and presenting his material interesting and readable. Moreover, such men as Baillie of China and Higginbotham of India are men's

men, missionaries of a new type, whom it is well worth any man's while to know.

(2) "Money the Acid Test," by David McConaughy. We have been waiting a long time for a text book on stewardship. It has come, and is a good one, well worth waiting for. The eight chapter headings are most attractive and suggestive: Stewardship, Acquiring, Spelling, Saving, Giving, Proportioning, Accounting, Influencing Others. Any group of men, except one composed of dead men, would become enthusiastically interested in studying this book, and it could be used to good purpose with boys 16 years of age or over.

Both these books are 40 cents in paper and 60 cents in cloth.

REVIVAL IN THE SCHOOLS AT LAVRAS.

MISS CHARLOTTE KEMPER.

OUR school year is drawing to its close, and the weary workers begin to turn their longing eyes toward the day when the class-rooms will be closed for the season, and the boys and the girls shall go to their respective homes, some of them not to return. This, for me, is the sad note in the symphony, for, all of them in a general way, and many in a very special

way, have greatly endeared themselves to my heart, and the thought that I shall see their faces no more on the hither side saddens me no little.

This letter will be the messenger of good news of great joy to you and to all who labor with us and for us in their prayers and offerings, at the other end of the line. Three weeks ago Mr. Ewald, the general



Harbor at Natal.

secretary of the Y. M. C. A. for Latin America, made us a visit and as one result of his conference with the students twenty-seven of the boys and almost as many of the girls took their definite stand for Christ and his service. You may imagine what a glad day it was for us when we saw these young people declare their purpose to give their lives and their service to the Master.

Last week Mr. Warner, the acting secretary of the Y. M. C. A. in Brazil, made us a visit for the purpose of organizing a Y. M. C. A. in the gymnasium and a Y. W. C. A. in the girls' school. He had the pleasure of enrolling forty-seven active members in the boys' association, and I

think twenty-nine members in the Charlotte Kemper Seminary. The directors and officers were elected and inducted into their respective offices, and the two organizations have begun their work with commendable enthusiasm.

Dr. Gammon is absent, having gone to Bom Successo to take part in the organization of the church there. He is expected home today. Doubtless Miss See or Mrs. Armstrong will send you an account of so important an event in their work.

We of the Lavras station are all well. My interest in your work is in no way diminished.

With affectionate greetings.

Lavras, Sept. 23, 1918.

THE CALL TO ADVANCE.

IS this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap
and blunt
The men and women who have borne
the brunt
Of truth's fierce strife and nobly held their
ground?

Is this the time to halt when all around
Horizons lift, new destinies confront;
Stern duties wait our nation, never wont
To play the laggard when God's will was
found.

No! Rather strengthen stakes and lengthen
cords,

Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!

The earth with all its fullness is the Lord's;
Great things attempt for him, great
things expect,

Whose love imperial is, whose power sub-
lime!

—*The Missionary Intelligencer.*

THE TWO ARMIES.

LORENA W. BURKE.

THERE are two armies fighting for
righteousness, brotherhood and peace.

One is an enormous host assembled
at the call of duty and composed of the
finest young men who were ever formed
into an army. These men carry in their
hearts a determination to see liberty and
justice established, but in their hands they
carry the horrible weapons of modern war-
fare. In dollars, it costs billions and bil-
lions to support this army, yet this money
is cheerfully, even gladly, given. In sac-
rifice, it will cost so much blood that one
shudders to make an estimate. Before its
purpose is accomplished, whole countries

will be devastated, invaluable monuments
of the past destroyed, villages and towns
wiped out, their peoples exterminated, the
hearts of mothers broken, a million chil-
dren made orphans, and millions of men's
lives lost.

There is another army fighting for right-
eousness, brotherhood and peace. It was
organized 2,000 years ago when Christ gave
his great command, "Go ye into all the
world and preach the gospel to every crea-
ture." This army, though small, is com-
posed of the bravest young men and wo-
men in the whole country. They carry in
their hearts the spirit of God and in their

hands the peaceful weapons of Christian warfare. In money it costs little to support this army, for its members work at starvation wages, with little equipment, long hours, and few furloughs. In sacrifice they give years of their own lives, but they require little of the people at home. They neither make waste of any country nor destroy the monuments of the past, make orphans of children, break the hearts of women, or take the life of any human being. Instead they bring prosperity, they heal the sick, lead the blind, make homes for orphans and widows and take the gospel of salvation to down-hearted, downtrodden and hopeless peoples.

The first army is supported by whole-hearted devotion and loyalty, by hours of

labor, by billions in money, and by daily and hourly prayers for their safety and for their success.

The second army is supported by half-hearted loyalty and devotion on the part of comparatively few, by limited funds and by occasional prayers for their success and safety. The saddest part is that if this little second army had been enlarged and been fully equipped and heartily supported the first great army with its enormous toll in lives would have been unnecessary.

But now we have these two armies. Both are ours. Both are necessary. Both represent us. Both are composed of our sons and daughters. Is it fair to support one so much better than the other?—*Missions*.

THE UNCHANGEABLE ONE.

JNO. R. MOTT.

NOTHING has happened in this war which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the unchangeable One, the One who is the

same yesterday, today, and forever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back to our colleges and into our homes and into non-Christian nations and fix attention on the only One that has not slipped and fallen. There he stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—Jesus Christ the Lord.—*The Missionary Intelligencer*.

THE PRESBYTERIAN GENERAL ASSEMBLY OF KOREA.

EGBERT W. SMITH.

LANDING on August 29th at Yokohama, Japan, from which I mailed you my last letter, I started the next day for Syenchun, in the northern part of Korea, where the General Assembly of the Presbyterian Church of Korea was to hold its seventh annual session.

The Assembly represents 11 Presbyteries, about 70,000 communicants gathered in 418 organized churches and 1,587 unorganized, and a Presbyterian constituency of 161,000, where one generation ago utter heathenism reigned. The foreign Presbyterian Churches backing this great work are four: the Northern and Southern Presbyterian Churches of the United States, and the Presbyterian Churches of Canada and Australia.

The Assembly was composed of 67 Korean pastors, 67 Korean elders and about 45 or-

dered missionaries. The basis of representation is one pastor and one elder to every seven organized churches, while all Presbyterian ordained missionaries are expected to attend, and in case of absence to send in advance satisfactory excuses for non-attendance. Nine of our Southern Presbyterian missionaries were present, whom it was a joy to me to meet, and of whom my former admiration was heightened by noting their evident ability and the manifest esteem in which they were held by all.

Syenchun is a thriving town of 6,000 population, on the Japanese-built railroad that runs on up into Manchuria. It has a Presbyterian constituency of 3,000, the work having been started here 26 years ago. The Japanese chief of police has said that for four years no fully identified Christian has appeared in his court.



Severance Union Medical College Nurses' Training School Graduating Class, 1918.

Let to right, standing: Dr. J. W. Hirst, Hahm Myung Sook, Oh Im Chul, Miss Esther L. Shields, R. N., Miss Elise J. Shepping, R. N., Im Kwang Yung, Kim Yung Sil, Dr. O. R. Avison.

Seated: Mrs. J. P. Campbell.

The Assembly elected its own native Korean moderator among three that were nominated. The moderator-elect declined, but was overruled. When a commissioner asked him later why he declined, he said it was because he was incapable of filling the office. "But," was the reply, "we will be helping you by prayer." His speech on taking the gavel was mainly a request for the prayers of his brethren that needed wisdom might be given him. He made an excellent moderator.

The Assembly was run and the business conducted almost exclusively by the Korean commissioners, the missionaries rarely taking part. So far as I could see, and I usually kept in touch with the proceedings through a kind missionary interpreting at my ear, the business was conducted with as much dispatch and decorum as in any Assembly I ever attended. Not, however, till a spicy and time-consuming little scrap occurred on a point of parliamentary order did I feel completely at home. I knew then that I was in an orthodox Presbyterian body and felt certain that the com-

plete report of the proceedings would disclose, scattered here, there and everywhere, that magic Calvinistic formula, "if the way be clear."

In the Korean Assembly more is made of the devotional element than in ours. Songs and prayers were more frequent. Voluntary prayers were often called for, the response being always immediate, with never a moment of waiting.

One form of praying was entirely new to me, viz., the bowing of the whole Assembly in prayer together, while each one prayed audibly in his own way for the divine presence and blessing. The great room was filled with a loud multitudinous murmuring punctuated here and there by voices raised in a special urgency of appeal. Though novel, it was to me exceedingly impressive. To the pleading voices all about me I found myself irresistibly constrained to unite my own, in confession and supplication.

A most interesting feature of the Assembly was the reading from the platform, by a representative of each of the eleven Pres-

byteries, of a detailed report of the Christian work, liberality and progress of religion in each of the Presbyteries during the past year. These reports, though often long, were listened to with absorbed attention, and the ones revealing the most fruitful efforts and largest growth were followed by hand-clapping all over the house.

Humorous interchanges among the delegates were quite frequent. After the election of the moderator the retiring moderator requested Pastor Chi, whose name means train, to take the newly elected official on board and bring him to the platform.

The spiritual power of the Assembly reached its flood on Foreign Mission night, when two of the Assembly's Foreign Missionaries working at Shanghai and Vladivostok made their reports, revealing certain needs that prompted a remarkable response, spontaneous and entirely unpremeditated, from the Assembly and the great Korean audience that filled the large

church. Beginning at 10:30 P. M., they continued to give until all of the 2,000 yen needed (\$1,000 in gold) was in sight. Many, especially women, who had no money in hand or in sight, gave their most prized possessions, such as watches, hair ornaments, gold-rimmed eyeglasses, silver rings, and the like, many of these gifts being the precious alabaster boxes of their owners, which with grateful hearts they laid at Jesus' feet.

The way being thus opened, two of the very foremost pastors of the Korean Church, one of them the moderator of the Assembly, were chosen, as the church at Antioch chose Paul and Silas, to be their additional representatives abroad. I am told by the missionaries that the men appointed to these foreign posts, and the congregations from which they are taken, never dream, as a rule, of interposing any obstacles, but feel themselves alike honored by such assignments.

Nokpo, Korea, September 27, 1918.

IN CHOSEN (KOREA).

LOIS HAWKS SWINEHART.

THE heathen Korean man has never given a thought to the betterment of the condition of the Korean woman. Nothing would astonish him more than to be told that he ought to invent some kind of machine to thresh rice or barley, thereby lessening the wearisome toil of his wife. Who ever heard of a man who would waste valuable time in such a manner! It is woman's work to thresh the grain, to separate the cotton seed from the boll by hand, to spin the thread and weave the cloth for the garments of the family in the most laborious way, and no man cares. It has never occurred to him that by some simple device, wholly within his power to provide for her, she might be enabled to do her work more efficiently, thereby gaining the much-needed leisure to care for her babies.

No labor of the Oriental woman is more arduous than that of Korean ironing. The garments are ripped before washing, pounded upon stones until spotless, then starched and carefully folded. The ironing board is a stone, or block of hard wood, smoothed on top, and the ironing is done by pounding the dampened cloth until it is dry with sticks much like Indian clubs. The process is long and wearisome in the extreme. A man's white overcoat requires ten hours of hard pounding to bring it to a state of glistening whiteness. Within two days the average American man could

fashion a simple machine that would turn out a well-ironed white cambric overcoat every ten minutes. But the Korean gentleman would decide in his own mind that the American had wasted his time.

Rice is threshed by drawing the straw over a wire attached to a bamboo stick held in the hand. Recently the Japanese have introduced an iron comb through which the straw is drawn in handfuls, thus speeding up the laborious process a bit. The conservative Korean is adopting this device principally because it lessens the work of the man.

Almost no education is given the heathen girls of Korea. There are schools for boys in every village, but the girls are not even taught to read. Deep down in the heart of every girl of this land is a longing for study, and with her brothers and fathers she idealizes the scholar and yearns with all her being to go to school. No one had ever dreamed of allowing her this privilege until Christianity entered Korea. One of the great miracles that Christ works in the heart of the native man is to change his attitude toward women. There are now thousands of Korean Christian men who value the future well-being of their daughters equally with that of their sons, and willingly sacrifice time and ease and bodily comforts that their girls may be given an education.

Scores of village schools for girls, supported by the local church, are now in operation. And the higher schools maintained by the missionaries are always crowded. The hope of the Korean woman is the adaptable and easily-learned alphabet, Unmoon. While the Chinese scholar must spend years and years in the study of the difficult Hanmoon, the unlettered girl of Korea can be placed upon the royal road to learning by means of this alphabet within three months. Once acquired, it opens up to her a wonderful world—she can read the Bible, and its treasures alone are an education. There are books which have been translated by the missionaries, and a newspaper, tracts and Sunday school helps of all kinds. These can be enjoyed by her though she may never have attended the village school. Fathers, brothers and even husbands are now teaching this alphabet to the women and girls. Old women of sixty who have never been to school learn to read easily by means of this alphabet. Who

can estimate the national uplift that has come to Korea in the past two decades through this dynamic force that has entered every village within her boundaries? No woman is admitted to the Christian Church in Korea until she has learned to read, and there are tens of thousands of women studying a few hours a week, in the midst of their busy household duties, that they may be baptized at the next communion season.

Extension Sunday schools, sometimes called "heathen Sunday schools," are found in many villages in every province of Korea. In the majority of these places of meeting a class in Unmoon is a regular part of the instruction. No schools beyond the primary grade are conducted by the missionaries for the children of heathen parents. The Christian constituency is now so great and so eager for education that the mission school can permit only a small per cent. of its student body to come from heathen homes. The aim of higher educa-



A sacred tree in Korea.

tion in Korea is to train the Christian church to a greater efficiency, and to throw about the children of Christian parents a strong religious atmosphere during the formative period of youth.

The great problem to be faced in all of this work is how to give the boys and girls an education that will not unfit them to go back to their native villages and open schools for the less fortunate ones who are unable to attend the mission schools. Education for personal enjoyment and advantage is a great temptation to the average Korean. A missionary was recently talking to one of the graduates of a mission school, who after commencement had spent a few months in her native village, coming back to the missionary to plead that she might be sent to a school of higher learning. "How have you been helping the neglected children of your village while you have been at home?" asked the missionary. "Did you gather them about you and start a school, to do for them in a lesser degree what has been done for you?" The girl drew back with a motion of disgust. "Why, no, of course not. I am a clean little Christian, and they are dirty heathen. They would bring all kinds of disease and objectionable things into our home." The missionary sighed and sat down patiently to go over with that graduate again the first principles of the teachings of Jesus Christ. But this girl is only one of hundreds of our graduates and her attitude is that of but a small minority who are going forth from our schools.

Every girl in Korea must be married. The most of our girl graduates are married within two years after returning home. The educated girl is sought as a wife and nearly always occupies a position of respect and influence in the home to which she goes. The Christian man permits his wife to attend church, and in the company of older women to travel once or twice a year to the cities where the great Bible classes are held. The educated wife is a true companion to her husband and a leader among the women of the village church. Her influence is wide indeed, particularly

if her village is a great distance from the mission station. She becomes at once a teacher in the Sunday school, and perhaps organizes Bible classes among the women. Many graduates open schools in their own homes for the girls of the local congregation, and for the heathen about them. Sometimes a small fee is paid her for this teaching, but oftener she gives her services without any remuneration whatever.

Industrial work for the women of Korea, up to the present time, has not gone beyond the stage of student aid. Thousands of girls from Christian homes would be deprived of the advantages of a high school education were they not given some kind of work by which to earn their way. To meet this emergency all kinds of needlework is taught in the Christian schools, and the finished articles are sent to America to be marketed. Embroidery, tatting, cross-stitch and crocheting have been successfully taught the Korean woman, and she has proved herself the equal of any other Asiatic worker. In the average mission school a girl can support herself if given work to the value of five cents a day. She will gladly work three hours for this small amount. But the industrial worker of Japan or China will work six to eight hours for an equally small wage—thus throwing the marketing of the work from Christian schools out of the sphere of commerce, and upon the shoulders of the missionary. In this arduous task the women of America can share. They can offer the goods made by the students in our schools for sale among interested friends in America.

Effort is now being made to introduce the making of real filet lace among the Korean girls, and it is the hope of the industrial workers that this product will command a wholesale market. For generations to come the women of Europe will be forced to take up man's work in rebuilding the industries of war-ruined countries and the world will have to look to the Orient for real laces. Industrial workers feel that the opportunity has come for a larger field of effort, and they are preparing to go forward with new enthusiasm and hope.

SOME KOREAN PORTRAITS.

EGBERT W. SMITH.

SITTING in the seventh General Assembly of the Korean Presbyterian Church, surrounded by white-robed commissioners representing 70,000 communicants, gathered where thirty years ago heathenism reigned unbroken, I was not surprised to have pointed out to me here and there in the audience men whose personal histories would have formed a fitting continuation of the acts of the apostles.

That earnest-faced commissioner sitting

near the front is the Rev. Kim Ictoo, once an utter profligate. He accepted Christ, became teacher in a little orphan school started by a Christian Korean woman, then colporteur, and is now pastor of a large church. A powerful speaker, with rare dramatic gifts, no man in Korea is more sought after as an evangelist. While conducting meetings he will often spend whole nights in prayer.

Rev. Yi Kei Pung yonder stoned the first



A Korean family at home.

missionary that came to his city. After his conversion and graduation from the Theological Seminary he was chosen by the General Assembly as its first missionary to the island of Quelpart, where he in turn was stoned, but, clinging to his mission, has built up a very encouraging work.

The Rev. Chung Kei Chang rose from the rank of a coolie to be a prominent pastor. It is told of him that his custom was to take two New Testaments with him when he went to the fields. Opening one at the end of the furrow he would weed to the other end and there open the other New Testament and read as far as he could until the men weeding with him came up. Then, starting back, he beat the other men and again read until they caught up with him. It is said that when he graduated from the Seminary he quoted thirty times in succession without fail any verse called for at random in the New Testament.

That large man in the left wing of the church, wearing the thick-lensed glasses, is Rev. Kil Sun Choo, the greatest preacher, and pastor of the leading church, in Korea. When but a child of ten he began to realize that the world could give no lasting satisfaction. At school, sad and often weeping, he was continually looking for some new doctrine, and would listen eagerly to the conversation of his teachers with chance visitors that came to the school in the hope of hearing some new truth that would help him. At seventeen, still unsatisfied, he went into business, and while traveling

about the country as a merchant there rang in his ears continually an old Korean saying that some time a great teacher would appear.

About this time he heard of a doctrine of living forever through following certain Buddhist practices and shutting out sin by good works. With a book of Buddhist prayers he retired to a solitary place in the mountains to study. Thus began a search for truth that lasted many years. From 20 to 100 days each year he would spend alone on the mountain side. The first year he spent three months there, eating and sleeping as little as possible, to keep awake pouring cold water over his shoulders, burning his legs with fire, rubbing his eyes with ice, from which treatment inflammation and permanent impairment of vision followed.

But no efforts of his, he found, could expel the evil in his heart. One day a friend of his told him of a strange new doctrine of salvation which he had learned from a missionary. Kil sought the missionary, studied the New Testament, and wept over "The Pilgrim's Progress," for he began to see that he was a great sinner. He began to pray. Very gradually the light dawned, till one night he felt himself awakened from sleep by hearing God calling him by name, and had an indescribably rapturous realization of God's fatherly love and the Saviour's atoning suffering and death for him.

After graduating at the Seminary, he be-

came associate and later sole pastor of the largest church in Korea, where for ten years he has shown himself a Christian leader of prominent piety, ability and consecration. At his request I preached in his church at Pyeng Yang on the Sunday following the Assembly to an audience of 1,600.

After the Assembly came the meeting at Syen Chun of the Presbyterian Council of Korea and at Seoul of the Federal Council of Korea. At these three meetings I heard able discussions of the various phases and

problems of the Korean work, and had the pleasure of meeting not only many of the Korean, but most of the Australian, Canadian and American leaders of the Korean Church.

In my fifth letter I hope to speak of my delightful visits to our five stations in Korea. My time is so occupied that this letter has been written part on the train and part in a railroad reception room between trains. Please, therefore, excuse "bad writin' and spellin'."

Seoul, Chosen, October 16, 1918.

REPORT OF SOUTHERN PRESBYTERIAN MISSION MEETING, HELD AT SOONCHUN, CHOSEN, JUNE 20-28, 1918.

WM. P. PARKER.

WE pause! The work of the year seems drawing to a close, as it is already the middle of June, and our schools are being closed for the summer, itinerators are returning from their last trip till fall, and the doctors are getting into the rush of the fight with hot weather pestilences. We pause for a moment, look back over our year, and then rush for pen and ink with which to write down what we have done. For annual meeting is almost due, and, what with the rush of getting ready and off and other duties, there will be little time to write reports later on. So a pause may not mean a rest, for it is decreed by those in authority that the missionary

must tell about his work, and the missionary loves to tell about what he has been permitted to do, but not always is it a joy to tell of it on paper, for not always does the ink flow as freely as the tongue. And so, again, after the rush of annual meeting is over, we pause, and as we pause we write. Dear reader, as you peruse what we have tried to tell in a very few words of our year's work, may you read with the joy and deep knowledge of God's presence with His people here that we who write do feel. He has most richly blessed His work among these people, and to Him is due all the praise.

COUNTRY ITINERATING.

Country itinerating is the most important feature of our work, we believe, and it is the source of most real joy to the missionary, as well as the part of the work that is most stressed. It is not the problem that it was before the day of modern travel, but now, with one automobile (universal make) in our Mission, and its many children, the Smith wheel attachments, the country itinerator can make his churches in the same time that it used to take him to hold and mount his native donkey. The days of good roads throughout Korea have come in, and it is with rejoicing that the itinerator notes the improvements; till one day it rains, and then, halfway out on that great turnpike of which he has been bragging, he finds the bridges down, and no possible way of passage. Or perhaps he may only find where the natives, in their zeal for irrigating a rice field conveniently, have dug a deep ditch square across the way—or, rather, he does not find it till afterwards, when, his Smith wheel smashed, and his tracts and books scattered to the four winds, he feels that he is more lit-

erally, if not more truly, scattering the gospel than in the days of old. Fortunately the missionary is not without his sense of humor, nor does he fail to have occasion to use it; with this sixth sense, good legs, and strength given by necessary exercise in the days of hardship, he picks himself up, and makes his appointment—on foot. The itinerator's work consists in visiting churches, carrying on meetings in unevangelized territory, and conducting Bible classes, both in the country churches and in the Mission stations. This year, even in spite of high prices, which made leaving home harder than ever, all classes were well attended, and Kwangju reports the largest enrollment yet. Special evangelistic services were held in connection with the men's class at Kwangju, and also two weeks of special evangelistic work was carried on during January at Chunju. These meetings proved to be real revivals both for the Christians and for the cold church members, and the workers feel that they were more than repaid for the extra efforts put forth.

SUNDAY-SCHOOL WORK.

In looking over the station reports one is impressed with the fact that two branches of the work seem to have been most blessed of God, and to have had the greatest results, i. e., Sunday-school work for heathen children, and tent meetings in unevangelized territory. Our country churches show a marked improvement in regular Sunday schools, and also they have gone forward with work among children with heathen parents. Of course, this work has shown the most marked success where a foreigner has been able to superintend, in and around our stations. The married ladies, trained nurses and educational workers have given much of their time to Sunday-school work, and have been untiring and unfailing in their zeal and earnestness. Connected with the Sunday schools are held prayer meetings on certain nights of the week, especially for the unconverted, the children bringing their parents out to hear the word. From these

Sunday schools have sprung up regular meeting places and churches, and more and more of both the children and parents are being received into the church.

Tent meetings are more or less a new departure in most of our stations. Soonchun has made the most progress in this line, and has had such good results that other stations are trying the plan also. The tents are crowded, and in some cases as many as twelve hundred in one day have attended the meetings. From these meetings beginnings have been made towards the establishment of permanent places of worship, and many have shown a true desire to believe. This work, of course, must be followed up, and herein lies a difficulty that it is not always easy to meet, but in special cases, where the occasion calls for it, churches are established, and always the territory is visited again and again.

EDUCATIONAL WORK.

Our schools have been steadily advancing both in the number of students and in the grade of work done. We have schools for both boys and girls in each of our stations except Soonchun, where, as you know, the government closed us up because we did not feel that we could conform to the new ordinances. The schools have had a good year, and those in charge feel much encouraged with the products turned out. The girls who go out seem to have even

a greater influence proportionally than the boys, and through them all the gospel is carried back to the country and is reaching those who have never heard it before. We decided this year to combine our boys' schools, and instead of trying to have all of an equal grade, have only two principal boys' academies, one for each province. In this way we hope to raise our standard of work.

MEDICAL WORK.

The medical work of the mission seems to be in fine shape, and from each station come most encouraging reports. Our earnest Christian doctors always keep in the front the evangelistic side of their work, and tracts are given out and preaching done, so that none who come for the healing of their bodies go away without medicine for their souls. The leper work at Kwangju deserves special mention. The year shows ninety members and one baptized elder in the church established at the leper hospital, and Dr. Wilson testifies to the fact that these pitiable people make some of our happiest and most consecrated Christians.

Although we cannot say that the year has been one of remarkable growth, we do feel that we have held our own, and in holding our own, have, with God's help, made real progress, for while the results may not show up as well in numbers as during some previous years, we feel that

those who decide to believe now are beginning to realize more what it means in what they have to give up, and thus we believe that our results now are more permanent. One quotation will show what an impression Christianity is making upon these people.

"On the visit of Mr. Crane to Posung Magistracy, where there were several Christians but no church buildings, he was proffered the guest rooms of an influential citizen (himself not a Christian) of the place, in which to hold special services. This man delivered the following striking testimony:

"I have seen several religious bodies, and I know Christianity surpasses all other religions. Your membership is largely composed of poor and ignorant folk, and yet when proselyting bodies come and try to induce them to leave you, they cling to the faith, although they do not realize its full meanings or doctrines. That to me is

an evidence that it satisfies their souls' yearning. Furthermore, it is the most powerful. A young friend of mine spent all his wealth gambling, drinking, etc., and became thoroughly unreliable, refusing to pay his debts. Then he suddenly became a Christian, stopped his drinking, began paying debts, and is now a most respectable citizen. I know men and I know that they do not change their habits. That man received power from elsewhere—from above."

In conclusion, we would say again that in telling of our work we would have no spirit of boasting or pride in ourselves, for we know that only as God has been pleased to use us have we been able to accomplish anything for Him. We were especially blessed this annual meeting by a series of

talks on prayers, given by Dr. Curtis, of the Presbyterian Mission in Japan, and one whole morning was set aside for humiliation, prayer and confession before God. These talks and this season of special prayer helped to make our meeting one of our best, and we all feel inspired to go forward during the new year more fully consecrated to Him, Whose we are and Whom we serve. Pray for us that we may never grow cold in our zeal in true service, and that we may ever go forward used of Him, more and more willing and ready day by day to do His bidding in all things whereunto He may call us, faithful in the least or in the greatest thing that He would have us do.

Pyongyang, Korea.

1919

ANNA D. LOWREY.

Ring out the woes that vex the land;
Ring in the Better Time—so near;
Ring in the days of love and cheer,
Ring out designs by vile men planned.

Ring out the wrong that's unredressed,
Prevent the wrong from having sway;
Ring in the grand Millennial Day;
Ring toil to sleep and age to rest!

Ring in the hour when error quails;
Ring out contempt for human laws;
Ring out the evil and its cause;
Ring in the time when truth prevails.

Ring out war—memories and their tears;
Ring out the carnival of sin,
And ring the kindest feelings in,
And peace to last six thousand years.
Versailles, Ky.

EXPERIENCES OF NEW MISSIONARIES.

REV. JAS. N. MONTGOMERY.

DEAR FRIENDS:
For a long time I have wanted to write you about our work in China.

While I would like to be having some part in this war in France, and may yet on the Russian front, I am glad that God has called us to this land where also there must be fought out battles of justice and righteousness for the whole world.

Our coming out was so delayed we did not see the shores of China until Christmas Day, 1917. Immediately we entered the language school at Nanking, where we worked until June. The approach to language study in China has now been greatly facilitated by the use of the direct method. You first learn through the ear, as a child, to speak and later to read and write. Continual repetition is the secret of the success of the language school. While the Chinese written character is as hard as the Greek, Hebrew and Latin languages combined, yet much more rapid progress can be made in the speaking. Already Mrs. Mont-

gomery can skilfully direct the servants and we can talk haltingly on many other subjects, especially the gospel. Much boning lies ahead in language work.

We not only enjoyed the language school in Nanking, but also seeing mission work in this great center. We met in the homes of the Stuarts and Prices, some of the great leaders of the Christian forces in China. Some were foreign, but others Chinese. What an inspiration it was to hear these men talk, who gave us a bird's-eye view of this great nation! We were present during the Eddy evangelistic campaign, and the organization of the General Assembly of China. The one unpleasant spot in our stay in Nanking was the pneumonia plague, which gave all of us a big scare.

During the spring I took a trip up the Grand Canal to Hwaiianfu, Kiangsu Province, our permanent home. Nanking with its four hundred foreigners and foreignized Chinese did not seem like China sometimes. But Hwaiianfu is like the heart of old

China. This city, which is almost the size of Birmingham, is very tenacious in holding on to old customs and religions. To illustrate, I know a young Christian pastor having a wife and three lovely children. We have called him to help us in our great field. His father is a retired official of means, who claims to be a Christian, but he has three wives. According to Chinese custom our young pastor could not come to us without living under this heathenish roof and in addition turn over to his father part of his \$16 a month salary. Problems of this kind are a daily occurrence in the lives of missionaries.

Corruption is seen on all sides. We see graft from our cook in the kitchen to the governors in the yamens, not to speak of those higher up. Only recently we have witnessed the national authorities selling the wonderful natural resources of this country to Japan for a mess of pottage.

Yet the picture is not all dark. We believe that one of the great battles of human liberty and justice is being fought out here among these four hundred millions. Unless the battle is won by the gospel eventually the principles of the present world war must again be fought out in blood. So we believe this work is to count not only for the eternal kingdom of God, but also for the better government of man.

In our Mission of North Kiangsu we have about one-half of all the work of the

Southern Presbyterian Church, and our station alone has almost as many hundred thousand as our whole Korean or African work. To carry on this work we have this next year five missionaries, since four are on furlough. Pray that God will thrust out Chinese preachers into this great harvest field of one million three hundred thousand people. In this number there are now less than twenty Christians.

Our home life has been made so happy by the coming of our little daughter. Dr. Hutcheson says that the Mission will not give her a vote, but already she is crying for her rights.

In this place of retreat we are enjoying a little rest before going to our station. We have to pick up our freight on the way back, as this has not yet arrived. Living out of trunks for almost a year is somewhat of a hardship, but this is one of our war sacrifices, which we know to be nothing compared with what you are doing for Uncle Sam.

While this letter may seem impersonal, it is not, as I have thought of you often and do want to keep in touch with you. We miss our friends far more than you can realize. This is the great hardship, as we love our work and, of course, have the Master's presence always, as he promised.

May God continue to use and bless you.

Kuling, China, Sept. 8, 1918.

NEWS FROM SUTSIEN.

REV. B. C. PATTERSON.

DEAR FRIENDS:

In portraying to you the present condition of things at Sutsien we would re-echo Joel's prayer, "Spare thy people, O Lord, and give not thy heritage to reproach! that the nations should rule over them. Wherefore should they say among the peoples, Where is their God?" This is China's prayer as it is the prayer of the west. Daily, with the enemy at the very door, ready to despoil and ruin, the Christians are praying for the help of Jehovah.

The factions in Peking and at Canton daily barter away China's most precious resources for a paltry sum to be sunken in the fratricidal war. There seems no principle at stake at all. There is no party cry on either side. It is merely the selfish aims of the individual leaders that keeps up the struggle. While the leaders throw their armies at each other's throats, the country is left without adequate police protection and the bloodshed, violence and oppression of the weak calls out to the God of mercy and justice. It is cause for pro-

found thanksgiving that during all this turmoil God has protected His people and has allowed so few to suffer. On every side one hears such shreds of conversation as the following: "The kaoliang (tall kaffir corn) now affords a cover for the robber bands and none is safe." "So-and-so was carried off last night, and is held for two thousand dollars." "A— deposited his ransom money at the tea-shop at the northern cross-roads and his son came back today, all weak and bruised." "Tsai market was robbed yesterday."

The statistics for Sutsien station were gathered in June. The number of Christians reached one thousand for the first time. The total number of preaching points is about thirty-three. The number uniting with the Church this year was one hundred and ninety-six, slightly above what it was last year. We expect the Christians now to come into the Church by the hundred each year, and one of the greatest problems is how to help them grow and live the Christian life now that they have started.



Christian men at Sutsien, China.

The missionary schools for foreign children closed in Shanghai and Nanking in June. We did not dare bring the young people up through the disturbed country, so Mrs. Junkin, at Kuling, kindly looked after our children till we came up in July. We have enjoyed getting acquainted with them again. Kuling is a beautiful place and always cool. Standing in the Yangtse valley, it is often covered with fog, and it often rains. Indeed, one of its features is a June or July rainfall of from twenty to thirty inches. However, the clear days and the cool air amply make up for it.

The General Missionary Conference met here the first week in August. It was very helpful this year. It stressed putting religion into education, and not to merely give a first-rate acquaintance with western learning. We rejoice that this feature was made prominent, and so brought before the consciousness of the missionary body. This position has been taken by our Southern Presbyterian body from the first, and it has been blessed in its educational work.

The Mission rejoices in a fine lot of new workers. They are just getting their tongues loosened to the Chinese sounds. The first year in China is always a great wrench and strain. Mr. Montgomery feel-

ingly said that the greatest calamity that ever befell the world was at Babel.

At Sutsien the Red Cross work absorbed some funds and much time last spring. At the suggestion of the American Vice-Consul, Mr. McLauchlin, and I got up a campaign among the Chinese; and working through some of the local gentry collected \$920 in money. We feel much gratified with the loyal support of the general public. Two hundred dollars was given by soldiers and some of the men who formerly subscribed sums to keep us out of Sutsien went with subscription papers and collected funds! People from every one of the city departments subscribed.

Our station rejoices greatly that Mrs. Junkin has been restored to health during her stay here on Kuling and that she can come back to Sutsien with us again.

May God strengthen you in your work and pray for us that

"We build on the one Foundation

That shall make the building sure,
The rock that was laid ere the world was made—

Build on him and build secure!"

Yours in his service.

Kuling, China, Sept. 8, 1918



Refugees and patients in Nanking Hospital—Second Revolution.

LETTER FROM MRS. B. C. PATTERSON.

LAST year we were on Kuling when we sent our third quarterly report, and again we are writing from Kuling.

China is distraught with civil strife and robbers. Lady missionaries from Hunan are not allowed by their consuls to return, and we fear we should use caution in returning because kidnapping is so rampant.

It is difficult to write any definite news from Sutsien when not there, so I will write on some general subjects.

One of the most striking things you would notice about the Chinese is their defective teeth. They use neither brushes nor toothpicks, some few rinse their mouths after eating. There are no dentists except in Shanghai and a few other of the larger open ports. Some of our Christians, and the more enlightened among the Chinese, now use tooth brushes. When one of our best young men was looking for his second wife, he asked me to see her and to report upon her suitability. I was pleased with everything about her except her teeth. I asked someone if I should mention that. "Oh, no," she replied. "We never notice such a thing as that."

An old Christian woman from the country, absolutely toothless, made me a visit. So many people have no teeth here that it occasions no remark, but strange to say when so many are pock-marked from small-pox it is always remarked upon. This toothless old lady asked me: "Who are the happy people?" She was very quick of

speech, so before I would reply she said: "I will tell you who the happy people are—those who have teeth."

The Chinese are most superstitious. Their worship almost entirely consists in attempts to appease evil spirits, which they feel swarm thick around them to do them injury. This is the chief reason why their dead babies are thrown out unburied—to show the evil spirits their indifference. The Christian parents are helped and encouraged to bury their infants.

Ferrets or weasels, or both, abound in China, even in the cities. This animal is the supposed throne of Satan, and any house that has one is left uninhabited. That is one reason we were able to rent the Inn when we first went to Sutsien, a weasel had taken up its abode in it, and no one else would occupy it. Foreigners are considered in league with the devil, so it was rented to us. We often saw it come in the door and go down the rat holes, as slyly as a spirit. An old woman inquirer one night, seeing a weasel, began singing "Jesus Loves Me." She thought that was the charm to counteract the evil spirit. Some have been brave enough to kill them and their fur is in demand to make pens. Their pens are made similar to paint brushes, and their characters are painted and not written. But now lead pencils are used a great deal.

There was a Christian Endeavor Conference here one morning. Mr. Strother, the

Christian Endeavor leader for China, is a Presbyterian and a very earnest man. The Christian Endeavor began, as you know, in the United States, and China was the second nation to adopt it, even before Great Britain. The first society was formed at Foochow; now there are hundreds of societies, and some in every province. I reported our two societies, and Mr. Junkin told of our country Home Mission societies, that may change their names to Christian Endeavors. An explanation of the topics and comments thereon, by Rev. P. Frank Price, of our Mission, is published in book form. One of the speakers at this conference described very vividly his prison work and told how he had helped two prisons. Someone remarked that that was like putting a little sugar in a large pond. "No,"

he replied, "it is like taking a grain of wheat, planting it, and allowing it to propagate." This is a good illustration of the hopeful, cheerful way we do our work here. Every little thing we do we feel is a seed planted that will bear fruit and propagate.

We are very thankful for this quiet, happy time we have had on Kuling. Reunited with our children, who had been in school, and with good health, we have greatly enjoyed our holiday. We shall miss the McCutchans, who have just gone on furlough. Miss Hall, of Tsing-kiang-pu, has kindly consented to take charge of the girls' school. The pathway before us is as bright as the promises of God. Pray for us, as we know you do.

Kuling, China, September 8, 1918.

A BRAND FROM THE BURNING.

REV. HUGH W. WHITE.

A WICKED old man, rich, powerful—such was Mr. Hsioh Han Chen when we began Christian work in his village, Dienhu, six years ago. But to our surprise he welcomed us. For years he had been trying to carry on a school and had spent no end of money, but could not make it go. Perhaps it was his desire for his children and those of his village to be educated that interested him in our work. However, with his assistance the work of the Lord prospered there. When we came to hold session meeting the first time, over a hundred people asked to join the church. And, *mirabile dictu*, here came old Mr. Hsioh himself, asking to be baptized! It put our work in a ticklish place. Suppose we refused him, would he turn against us and persecute us, as most of the rich people do? But the elders would not let themselves be blinded in the face of duty. He had been wicked. There were still great difficulties in his life. His professions of repentance might not be genuine. We regretfully declined to baptize him. To our amazement he kept on applying for bap-

tism, and we refused him four or five times.

Now, I have just been to visit his village. The poor old man is very ill. It is doubtful whether he will live. The elder told me that when he last saw him Mr. Hsioh wept over his sins. We went to see him. I heard a new ring in his voice, a ring of sincerity and earnestness. Of his own accord he began to talk of praying every day, and his wife spoke up, "Yes, I find him sometimes praying at night, when he ought to be asleep." He was anxious about his son, who is a member of the church, but rather lax. I asked Mr. Hsioh whether he believed that he was saved. At first he did not hear my question, but when he did, he spoke up with deep feeling. "Oh, yes, if I can only touch the hem of his garment, I shall be saved." When it was suggested that he have an injection of *emetine* to heal his illness, his first query was whether that needle had any opium in it—his old enemy was opium. If so, he would rather die than take it. For myself, I believe that he is a new-born soul, and hope we may be able to baptize him.

NEWS FROM BULAPE.

REV. C. T. WHARTON.

FOR some time, especially since the receipt of your last letter, I have kept steady in the back part of my mind the purpose to write to you a letter into which no complaint or request or any such creature should be allowed to enter.

An event has just occurred in our mud home that is of such transcending and

growing importance that we have modest doubts but what larger interests than that of one mere family circle must needs be affected by and even wonder what will be the effect upon the war in Europe. In other words, a daughter was born to us on May 7, 1918. Her name is Linda Terry Wharton. You can maybe imagine what a special wel-

come she found with her mission of healing the hurt of her baby sister's home-taking that occurred nearly two years ago. She has gotten a splendid start in life, which her little sister did not have, being strong and lusty and growing from the first. We are very grateful to our Father for all His benefits. Mrs. Wharton seems perfectly well and strong again also.

Our Bulape force has been recently very greatly reinforced by the coming of Miss Fair. She has been transferred from the Luebo work to this station to our great joy and comfort. It was not pleasant before, to think that in case of sudden need the nearest medical help was at Luebo, two days away. So I am no longer station doctor as formerly. The last case I had before Miss Fair came was that of a man who

or four medicine men from another tribe and were engrossed in making medicine that would enable them to kill elephants without themselves being endangered. The medicine was to make the poor elephant blind and deaf and dumb, and also to render the hunters invisible in case by any chance the victim did manage to see a little. We did not have a very encouraging stay in that village; however, for at least a few minutes we left the old medicine men high and dry when we turned on our foreign medicine, namely, the graphophone. Afterwards I explained carefully that it *wasn't* medicine, and showed that if we were a mind to, we could rob them of all their chickens and goats by telling them that this box that talked and laughed was real medicine. Then I told them that their medicine men were defrauding them in just



Native Evangelists and Teachers attending a Conference in Luebo. They have doubled their number with volunteer helpers and teachers.

had a gunshot wound through the calf of his right leg. He was on an elephant hunt, and was in the very act of spearing a baby elephant when one of his excited comrades fired at random and wounded him. Even so he went on and dispatched his quarry; then they slung a hunting net on a pole, thrust him into it and hurried him here. It took a month, but he is as good as new now. Speaking of elephants, let me tell you an interesting little incident. Several months ago, while on an itineration through the Bakuba territory, we entered one large village by the name of Mwench. The people were so deeply engrossed in the ceremonies of elephant medicine that they scarcely noticed us, though ordinarily the coming of a missionary is of absorbing interest. They had gotten hold of three

that way. I do not know what fruit my words bore. We went away heavy-hearted. A few weeks ago, however, I heard word from that village that they had been on a big elephant hunt. There was no word that they had killed an elephant, but there was word that an elephant had killed one of their head chiefs!

The war is not making us desperate in the matter of supplies. We do feel the need of such things as sugar and baking powder. I believe the war will undoubtedly have the effect of teaching us that we can, even in times of peace, come very much nearer to being able to live off the land than we formerly had any idea of doing.

Praying for our Father's blessing upon you in your laborious and responsible task, I am,

Cordially yours in His service,
Bulape, Africa.

"BUALU KA."

REV. C. T. WHARTON.

THIS morning, a wonderfully calm and balmy morning, Africa at her best, at the sunrise prayer meeting, the natives here at Bulape first heard the news that "Kuonyi Nshila" is dead. One of the native elders came to us and blindly groping for a word, could only find utterance for the two words, "Bualu Kai?" which was his way of uttering one of the oldest and bitterest words known to the fallen race of man, "WHY!"

With an unexpectedness and cruel force that has stupefied us, the word had come to us the night before, "Our beloved Dr. Morrison has gone to his heavenly home." How do we feel? I do not know. How did Jackson's men feel when after the battle of Chancellorsville word spread through the ranks, "Stonewall Jackson is dead!" How would a desperate band of flood fighters wrestling with the mighty rising torrent of the Mississippi feel when in the midst of their struggle to make the weakening levees hold and so to save the innumerable homes and lives in the back country if without warning the strongest point of all the levee should cave in? The terrible gap!

"Bualu Kai?" "Why?" You of the home force listen; is this one answer to that native's cry of "Why," that in the absorbing and holy zeal with which America has thrown herself into the balance in the cause of righteousness, freedom and peace, and in the distractions that must follow the reconstruction period at the close of the war, it was possible that our Church might for a time lose sight of her African front, and that this is God's way of saying, "Lest ye forget?"

The very suddenness and paralyzing force of the stroke seem almost to indicate that

it was intended to force attention even over the tumult of the world's greatest war. Would the Great Physician have cut so cleanly and cruelly deep except to make the stroke felt even above the intense distraction of the day? If our great leader had begun to gradually fail and his powers had begun to wane and we had gradually come to realize both on the field and at home that the day was not far hence when he was to be taken from the work, it would have been different. But cut off as he was in the full tide of his powers, when he was just entering the period of work that would have seen the completion of the New Testament in the native tongue, possessing all the wonderful accumulated store of twenty years in the Congo, having as he did such an intelligent grasp of all the intricate and innumerable problems connected with the Mission's relations with the government and the Roman Catholics, having just been unanimously elected for a second term as president of the alliance of all the Protestant missions in the Congo—surely his taking away under such circumstances was calculated to galvanize into new life lethargic powers here and at home which might not have responded to a lesser shock.

Remember the gap in the African line and the doomed people in the back country!

If this is the answer to the native's cry of "Why?" surely we cannot let a call that cost so terribly go unheeded. Surely there will be many, many breasts in which will crystallize the unshakable purpose to do all that is in their power, whether by life or means, or whatever they may have to do what they can to help *stop that gap!*

Bulape.

A SNAKE IN CHURCH.

REV. C. T. WHARTON.

ONE Sunday morning recently we had a most interesting, if not welcome, visitor at the morning service in the shape of a large snake.

It was a beautiful Sabbath morning and we had a fair attendance, some nine hundred natives. We were preaching to them about the Final Judgment and the Book of Deeds and the Book of Life. They sat quietly enough and listened with apparent interest until near the close of the service, when a little restlessness manifested itself among those seated nearest to the pulpit. In a few moments I was to learn that their uneasiness was not occasioned by their apprehension of the lake of fire, but something entirely different. With the

closing words of the final prayer, some of those nearest by ran to me and plucking my sleeve pointed up excitedly to a point in the roof just over my head. In a few moments my eyes, less keen than theirs, were able to make out the dark folds of a fairly large snake coiled about the sticks that support the roof.

The next problem was how to get him down. The natives seemed deathly afraid of him, and said that he was very deadly. They asked for permission to go get their bows and arrows in the village. In a few moments they were back and began shooting their keenest arrows at the snake as fast as they could place them on their bow strings. The air was fairly accloud with

flying arrows, and the spot about the snake began to look like a small thicket. They were not content with piercing him once, but literally pinned his writhing body to the roof in many places so that he could not fall, though mortally wounded. They then arranged a loop in a piece of vine upon the tip of a long pole and slipping it over his head succeeding in pulling him down. We stretched him out and measured him and found him to be six feet long, his entire body being jet black. He looked very much like the "Black racer" which we have at home.

One most interesting feature of the incident was the good order kept by even those

that knew of the snake's presence before the service closed. One could not but contrast their conduct under such circumstances with the wild disorder they formerly exhibited at the services three years ago without any special cause. It is an indication of promise. One man that was sitting almost directly under the snake kept perfectly quiet, although he knew the snake was there, and in spite of the fact that he is the same man of whom I wrote more than a year ago, who lay in our "fence" for three months with a snake bite that all his own people were sure would kill him!

Bulape, Africa.

THE GIFT OF A SON.

A Song of Faith and Victory.—John 3:16.

MRS. S. H. CHESTER.

The gift of a son
Long ago it was done
When Abraham's faith
The victory won—

The funeral pyre
On mountain Moriah,
The wood on the altar laid
Ready for fire—

The little lad willing,
Tho' tears his eyes filling,
Knife in the father's hand
Raised for the killing.

The gift of a son?
Ah, yes, it was done;
Ten thousand times thousand
The victory's won.

On the slope of Moriah,
'Midst earthquake and fire,
The Son of God died
In love, not in ire.

The gift of a son?
O God, it is done!
The world follows Thee
In giving its son.

With Christ in the leading,
A million hearts bleeding,
The sons are the sacrifice
That the world's needing.

The gift of a son?
Hallelujah, 'tis done,
The world's been redeemed,
The victory's won.

Nashville, Tenn.

A CALL TO PRAYER.

1. That our Church may provide the adequate support necessary for the work already undertaken in foreign missions before we can have any part in work in new fields. Adequate support for this year depends on the full and overpayment on all pledges made last March in the \$3,000,000 drive for all benevolences.

2. That God's blessing in a full measure of divine wisdom may be given to the conference of all boards doing mission work in Mexico, which is to be held in Mexico City in February, for the final adjustment of co-operative plans and the assigning of new territory to several churches, including our church, and for a special blessing on Dr. James I. Vance and Mr. Alfred D. Mason, our representatives to this conference.

3. That the churches of the world may rise to meet the new world situation, and may occupy all unoccupied fields, especially those opened by the war in the Balkan Peninsula, Palestine, Mesopotamia and Russia.

4. That the spirit of sacrifice so abundantly shown in the war may be shown in equal measure in mission work.

5. That physicians, nurses, teachers, chaplains and Y. M. C. A. workers may have their attention turned to the opportunity offered for world service in mission work.

6. That divine wisdom and patience in full measure may be given to all those who are planning and working the Assembly's Progressive Campaign for \$3,500,000 for all benevolences for 1919-1920, and that the canvass in March may be a great success.

BOOK REVIEW.

THE COURSE OF CHRISTIAN HISTORY, by W. J. McGlothlin; pp. 823. The MacMillan Company, New York. Price, \$2.00 net.

This volume has been prepared as a mission study text-book for schools and colleges and is in many respects admirably adapted for that purpose. It is written in a simple and lucid style. There is an absence of unnecessary minor details and an emphasis on the main facts and movements of Church history. The book would have

been better adapted as a study book for interdenominational use if there had been some recognition of the fact that Baptist views in regard to the mode of baptism and other denominational tenets were not universally held, but that there were large sections of the Christian Church which held other views in regard to these things. Notwithstanding this defect in the book, we are glad to commend it to our readers as a brief, concise and readable account of The Course of Christian History.

PERSONALIA.

A NOTE from Dr. Robert R. King, of the African Mission, dated October 29th and written from New York, announces the arrival of himself and Mrs. King, of Mr. and Mrs. Stegall, and of the son of Rev. C. L. Crane, of the African Mission. These friends will go directly to their homes, and their postoffice addresses will be announced later in the church papers. We know that their home friends will be as glad to see them as their African friends were sorry to give them up.

A cable has been received announcing the safe arrival of Mr. and Mrs. Tom Arnold and Rev. Motte Martin at the mouth of the Congo River on November 6th. We were naturally anxious about them until

we knew for certain that they were safely through all the waters infested by submarines. The Lord be praised that there are to be no more submarines lurking around for the destruction of missionaries and other people.

To the great joy of the West Brazil Mission, which has been waiting and pleading in vain for reinforcements for four years, Rev. Marion S. Huske has arrived and reported to that Mission, and for the present will be stationed at Braganca as the associate of Rev. Gaston Boyle.

Mr. Huske was a man of leading before he left this country, and we expect to hear great things of his work in Brazil during the coming years.



Deserters shot and mutilated at the time of the siege of Nanking—Second Revolution.

We learn from a letter from Dr. E. R. Kellersberger that a new station has been opened at Bibangu, and that he has been transferred from Lusambo to look after the medical work there. We learn also that Mr. and Mrs. McKee have been transferred to this new station. The following quotation from Dr. Kellersberger's letter will be of interest to our readers:

Bibangu, Congo Belge, Africa,
July 21, 1918.

My dear Dr. Chester:

The last four months have for us been a time of great changes. I have been on the road most of that time, and down here helping to get our latest station started. In June I went back to Lusambo, and from July 8th to the 16th I with my family was traveling through 125 miles of much new country, and where a white woman and a white baby had never been. We were crowded day after day by the most curious crowds, so much so that we felt like so many animals in a cage; but if it meant the spreading of the gospel, we were willing to be made a gazing stock; the trip is through very interesting country, and takes us through a great variety into the very heart of the great Baluba country, where we have been longing so long to have our new station. We are here now, and

we are very glad of it, as we are in a great field. Already after only this short time the work has grown by leaps and bounds, and we are despairing of ever doing all this work with us two men down here; I don't know when I ever will get our medical work started again, but there is so much preaching to do and a world of other things that I am very, very busy. Mr. Hillhouse is still here, and is a great help, but it is high time he is leaving this country. He is well, but rather nervous. We have advised him to go, but he does not want to. He has his heart in this work, and is truly a man of God. The climate here is lovely and cool; we are farther southeast, toward the famous Katanga region and more on the hill section, some 1,000 meter higher. We are in the most privileged station—that of pioneer work, where all things are yet kind of in the rough and where leadership is demanded every hour.

May God bless the Committee richly in all its work is the prayer of your fellow worker in Central Africa.

E. R. KELLERSBERGER.

Address hereafter: Bibangu, Kabinda District du Lomami, Belgian Congo; care A. P. C. M., via Cape Town.

THE RED CROSS OR THE MISSIONARY SOCIETY—WHICH? BOTH!

MRS. B. A. THAXTER.

JUST one minute till I finish this report for the missionary society and I'll be right there with you!" called Mrs. Bolton to her visitor as she heard her step into the sun-parlor.

"Missionary society?" echoed Mrs. Price. "You don't mean to say you find time for missionary society meetings now with all this war work on your hands?"

"Indeed, yes," was the answer. "I find the missionary society needs my work more than ever now."

"Yes," laughed her friend. "Doubtless it does if it's anything like ours. Ours died completely this year and no one attended the funeral. We are all too busy doing our 'bit' for the Red Cross," she added complacently.

There was a short pause as Mrs. Bolton finished her writing, caught up her knitting and sat down beside her visitor, a life-long friend, who was spending a week with her en route home from her usual California winter vacation.

"Now, Rose, what about your missionary society dying? You surely do not mean that seriously?"

"But I do! Why, no one had time to go to meetings to discuss the state of the heathen in Africa when our sons and our husbands were going to France to fight. It seems preposterous to think of spending one's time listening to papers and singing missionary hymns, and giving to places that we don't really know anything about when every cent is needed in this world's war. For my part, I don't want to give my dollars to help keep a missionary in Africa to teach a few ignorant negroes to read when my boy and yours need guns and equipment to fight for the safety of our homes. And look at Belgium and Northern France. Does any missionary field need what those bleeding countries need just now?"

"Yes, I'm looking at Belgium and France," replied Mrs. Bolton, her eyes filling with tears. "Do I ever forget them, sleeping or waking?" Her husband, a doctor, was in the war zone, a brother was driving an ambulance there, and handsome twenty-year-old Paul Bolton, her only son was somewhere in France, a private soldier, being prepared to take his part. Was her

heart in France? She and Mrs. Price exchanged swift glances, then both smiled wanly. Some things are too deep to speak about and Mrs. Price had given a son to unknown service, too.

"Rose, if I thought you meant all you said just now," said Mrs. Bolton briskly, but twinkling a little, "I'd feel badly, but I know you of old, your bark was always worse than your bite."

"Well," said Rose. "Take them or leave them, those are my sentiments just now, anyway. This is war time and the missionary situation can afford to wait awhile."

"I can't remember the time," went on Mrs. Bolton, knitting placidly, "when I was not interested in missionaries and their work. My mother was the daughter of a foreign missionary in India and two of her brothers spent their lives in China. When the great war came on and the needs and claims of Belgium and France were put before us in such pregnant terms, I just added those countries to my list of peoples who had a claim on my purse and my prayers. I could not forget my old friends in China, India and Africa, neither could I fail to heed the cry of new sufferers. It was an unpleasant shock to me to find that in the minds of so many of my friends missionary work and war work were two different things. When we entered the war, and the women began to work in earnest for the Red Cross, for Belgian relief, for Y. M. C. A., for the soldiers in camps and cantonments, and all the other varied claims that war has brought us, I saw a gradual falling off in attendance at our missionary meetings and a loss of interest. I knew what a serious thing it was for us to withdraw our support from the missionaries at a time when they needed it so much. But women were facing war measures; they were being called to give sons to their country, husbands, lovers; they were being asked to make radical changes in their households to comply with food regulations; nurses were needed, workers to solicit for Liberty Loans, boxes had to be prepared for soldiers. It was natural, perhaps, that the new and the most directly appealing should crowd out the old, that they would forget the missionary on his far-flung battle line in Asia because of their intimate concern with the battle line in France, that the Red Cross in Belgium would make them forget the Red Cross in Syria and Persia which the missionaries had maintained so long, that the sad story of Belgian refugees would crowd out the story of other refugees persecuted because of their religion, that camp work would eclipse station work in Africa, and that Bibles for the soldiers would loom more important than Bibles for native Christians."

"Yes, and so they are!" said Rose, stubbornly. "When we have won the war, then we can take up all that missionary work again."

"But it's Christ's work and how can we dare to stop, having once put our hand to the plow?"

Rose knitted furiously. "Well," she said, with a smile. "You talk as well as ever, Louise; do tell me what you did about it."

"First of all I prayed about it. For awhile I could not do anything else but pray, for my own heart was so rent by my own sorrows. But when two meetings had gone by with spare attendance, and scanty interest, while all the women were feverishly attacking new activities, I thought it was time to do something before disaster overtook us. I knew it was of no use to make personal appeals to the women, the answers they gave were to them conclusive, it was war time and all these things came first. Most of them would take up only one outside interest. We used to get a little time for missions from them, but now it was just war work. If we got their attention it must be by guile."

"Oh, you were always clever at that!"

"Yes," said the unruffled Mrs. Bolton, "and this time I planned to be up-to-date in my operations and use a little camouflage. When the time for the missionary meeting came it was apparently abandoned and no notice of it appeared on the church calendar. Instead, Mrs. Sawyer, the head worker for the Red Cross, whom I had enlisted on my side, called an emergency meeting for that hour in the church parlor and asked for the attendance of every worker. So little were they thinking of missions that the only one who asked about the missionary meeting was Grandma Mosby, who is too old to go to any other meeting. Well, Mrs. Sawyer called the meeting to order and, of course, all the women were there, knitting busily. Then she stated that a great emergency had arisen and certain work would be seriously impaired if we did not at once respond to this one more call. Those women were interested at once and just on tip-toe, for you know how eager every one is to help now, one has only to mention a need to have it supplied, full measure, and generally running over. Then Mr. Cairns, our pastor, stepped up quietly behind her and began at once to tell a most graphic story of the situation in Syria and Persia. He showed how much of the time of the missionaries was devoted to relief work, how the forty thousand refugees, Syrians, Armenians, Kurds—thousands of women and children—were utterly destitute, even naked, and that many had died of starvation. He told of the heroic battle the missionaries had waged against disease and death, how many of their number had

fallen, victims of typhus fever and cholera, as truly giving their lives for humanity as if they had fallen on No Man's Land. He read the message of one who had saved thousands from starvation. 'Tell them in the home-land to keep on sending money, we will see that it is used to help mankind.' And he ended with these words: 'Can we see these men whom we have sent out to do this work standing powerless before those hordes of starving people because we have failed to send them of our abundance?' "

"Most of the women had dropped their knitting; Mr. Cairns is eloquent, you know, and our hearts are all tender these days, when, by one of those remarkable coincidences that we call chance, but which are so often plainly the hand of God working in our affairs, a little woman rose to her feet and asked permission to speak. She was a missionary just returned from Persia who was spending a few days in our city and had come to the meeting with a friend. I didn't know anything about her, but I tell you she just fitted into that situation, for without wasting any words she gave us a first-hand experience straight from the field.

"As president, I had been responsible for the closing feature. One of my officers had posted herself with a few trenchant mis-

sionary facts, and drove them home with convincing emphasis. If our aid were withdrawn from the foreign field it would mean no schools in many of those non-Christian lands, no orphan asylums, no homes for the blind, crippled and feeble-minded, no hospitals, no Christian homes, no God. It was wonderful, but it was hardly needed; our women are intelligent and they had seen the point. No one dared to say we must give all our time and money to the Red Cross. Instead they were soon volunteering information about conditions in Western Africa, in Egypt, Palestine, and other places, showing that their missionary interest was far from dead, only temporarily snowed under.

"Our missionary society still holds up its banner of the Cross of Christ for the whole world and its members work as keenly as ever for the Red Cross, his ministry of healing. We make our meetings very practical, and no one thinks of excusing herself from service because of war duties. We raised more money this year than we ever did before, and we added over a hundred members to our society. We're not putting off Christ's work till after the war!"

"Louise," said Rose, "you are a wonder! I wish you'd come home with me and resurrect our society. I believe you could raise the dead!"—From "Woman's Work."

SENIOR FOREIGN MISSION PROGRAM, JANUARY, 1919.

Arranged by Miss Margaret McNeilly.

Topic—China.

Hymn—Work for the Night Is Coming.
Scripture Reading—Phil. 3:7-14.
Prayer—Thanksgiving for what the Lord has done for us. Petition for strength and guidance for the duties that lie before us.

Minutes.
Roll Call—Answer with an item of missionary interest.

Offering.
Business.
Reading—1919.

Solo—Selected.
Roll Call—Answer with an item of missionary interest.

Offering.
Business.
Reading—1919.

Solo—Selected.
Dialogue—The Red Cross or the Missionary Society—Which or Both?

Quiz—Do You Know?

Topical—Letter from Mrs. B. C. Patterson.
News from Sutsien.
Experience of new missionaries.

Hymn—Selected.

Reading—The Call to Advance.

Close with the 96th Psalm read in concert.

Suggestions:

Let this meeting be one of reconsecration. Let the thirteenth and fourteenth verses of the Scripture reading be the motto for the year.

Have two good readers give the dialogue. One of the women could come in as though just from a journey; the hostess should read the first paragraph of the story, while sitting in another room. Have it read loud enough so that the effect will not be lost. Just a little rehearsing would be necessary.

Now that the war is over, our Church will be called upon to do bigger things than ever before. Let the President read "The Church and the Hour" in the current issue of the Survey, and let the society plan accordingly.

Pray that the Church may see her opportunity and seize it.

DO YOU KNOW?

1. What have we lost by the war? What have we gained?
2. What is the only solution for society's troubles today?
3. What needs of the hour the Church must awaken to?
4. What the result was in the revival at the Lavras schools?
5. What the Korean Church is doing for Foreign Mission work, and how much money was raised in a day to meet a special need?
6. How the Koreans pray in an assemblage?
7. How long it takes to iron a Korean man's overcoat?
8. What small amount of money a day will support a Korean girl in school?
9. How missionaries itinerating in Korea sometimes "scatter the gospel"?
10. What a non-Christian Korean's testimony to Christianity was?
11. What some of the problems of daily occurrence in the lives of the missionaries in China are?
12. Some of the horrors of war in China?
13. Who are happy people, in the estimation of an old woman in China?
14. What aid the medicine men of Africa claimed for their "elephant medicine"?
15. What exciting incident happened in the church at Bulape?

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriation—		
November		
	1918	1917
Churches.....	\$ 29,912 78	\$ 25,248 14
Churches—Africa.....		58 05
Sunday Schools.....	414 38	1,073 54
Sunday Schools—Japan.....		3 58
Sunday Schools—Brazil.....		1 00
Sunday Schools—Africa.....		1,212 88
Sunday Schools—China.....	502 68	
Societies.....	8,113 70	8,164 71
Societies—Africa.....		63 63
Societies—C. E. Missionaries.....	117 61	166 28
Societies—China.....	5 00	
Miscellaneous Donations.....	1,942 68	3,316 04
Miscellaneous Donations—C. E. Missionaries.....		87 04
	\$ 41,008 83	\$ 39,394 89
Legacies.....	20 41	14 30
	\$ 41,029 24	\$ 39,409 19
Eight months, April 1 to November 30, 1918—		
Churches.....	\$246,014 81	\$163,495 58
Churches—Africa.....	5 00	85 70
Sunday Schools.....	5,089 23	5,797 80
Sunday Schools—Brazil.....		206 88
Sunday Schools—Africa.....	387 60	12,865 08
Sunday Schools—Japan.....		3 58
Sunday Schools—C. E. Missionaries.....		5 00
Sunday Schools—China.....	12,376 41	
Societies.....	47,240 03	45,118 75
Societies—Brazil.....		5 00
Societies—Africa.....	39 25	263 88
Societies—C. E. Missionaries.....	1,087 87	1,354 10
Societies—China.....	69 61	
Miscellaneous Donations.....	23,473 91	21,711 01
Miscellaneous Donations—Africa.....	5 00	53 50
Miscellaneous Donations—C. E. Missionaries.....	11 95	121 64
Miscellaneous Donations—China.....	29 65	
	\$335,830 32	\$251,087 50
Legacies.....	2,595 54	2,402 29
	\$338,425 86	\$253,489 79
Initial appropriation for year ending March 31, 1919.....		\$556,851 18
Net additional appropriation to November 30, 1918.....		130,531 60
		\$687,382 78
Deficit March 31, 1918.....		128,131 27
Amount needed for year (at this date).....		\$815,514 05

While the receipts for the eight months show an increase of \$84,936.07 over last year, the necessary appropriations for actually the same work show an increase of \$110,762.82.

Amounts received for objects outside the budget, \$17,012.16.

Nashville Tenn., November 30, 1918.

EDWIN F. WILLIS, Treasurer.



THE CHILD ACROSS THE SEA.

ALBERTA ODELL.

(Written for Onward)

A breeze upon the ocean,
A ship upon the wave,
A message going outward,
Some heathen soul to save.

Oh, heathen child, who watches
The ship come o'er the sea,
You do not know it brings you
A word to set you free!

Yes, heathen child, I love you—
Our Saviour loves you, too,
And that is why I'm sending
The word of life to you:

For he who loved so dearly,
(He died to set us free)
Has told me I must tell it
To those across the sea.

But now I am too little,
To go across to you,
So I have saved my pennies,
To send the message true.

For if I waited longer,
Till we are grown, you see,
Then you might never hear it,
Oh, child across the sea!

You must not wait in darkness,
While I wait in the light—
For you might wander blindly,
In Eternal night.

Oh, thou, who watchest ever,
Guide thou my ship today—
Hold fast the child who's waiting,
And do not let him stray.

—Onward

A LETTER TO THE CHILDREN FROM MISS SALLIE LACY.

MY DEAR CHILDREN:
I want to thank you for the prompt and generous response to my letter asking you to send me cards for the Chinese children. I have had cards sent from nearly every State in our Southern Church, and from a wide number of different cities and churches. I have also appreciated the letters that in many instances accompanied the cards, especially those written by the children. I wish that I could have found time to have answered them all, but there were so many and the days out here are so busy that I soon found that would be im-

possible, so I want, through this letter, to thank every child who sent me cards, and particularly those who sent personal letters with them. And now I want to tell you something of the way in which your gifts are being used. I wrote you before that they were given out as rewards in the Sunday schools held for the little street children, gathered from heathen homes, where they have never heard of God or Jesus' love. I wish you could hear these children go through their opening exercises now. They can recite the Lord's Prayer, Creed, The Commandments, Beatitudes and

many Bible verses and hymns. They are wonderfully quick to memorize, so that much truth can be stored up in their hearts in this way.

I have also used the cards in country work for the children. I would like to take you to a village with me, where I go to hold weekly meetings. Now that the spring is opening and everything is fresh and green you would enjoy the trip. You would have to ride a wheelbarrow, however, and have a tall coolie, wearing a long cotton gown and straw sandals, to push you. The wheelbarrow is not a bad way to travel when the roads are smooth, though, of course, it is not very fast. When we get outside of the city, the road winds through level stretches of green wheat fields, with here and there patches of yellow mustard (they use the mustard seed to make oil). There are no fences and in the spring the country is very pretty, as every bit of the ground is cultivated. When we reach the village the children run out to meet us, and we hear them calling down the street that the "foreign teacher" has come. We have no church or building of any kind in this village, but one of the Christians gives us the use of her home, and I hold a meeting for the women there, while one of the young Christian girls from our Chinese Mission School, who goes out with me, gathers the children and teaches them Bible stories, verses, and to sing hymns. Your cards are given to any child that can recite the Bible verse perfectly. The children love them, and when I go into the homes, I find them put up on the walls. Just now this is the only teaching of any sort these children get, for though it is a large village, there is no school of any kind, and the children are growing up in absolute ignorance. I am hoping, however, that before long the way may be opened for us to put one of our Christian young people here to open a school and give these children a chance.

I use your cards also in the hospital. The Chinese have named our hospital "The

Merciful and Pitiful Hospital," and if you could see how much suffering it relieves, you would think it deserves the name. If you could go with me through the big courtyard at dispensary time, you would see just such crowds of "the lame, the halt and the blind" as those that followed Jesus for healing. Men carried on beds, on wheelbarrows, on the backs of friends; the blind led by the hand, and pitiful little children—some whose joints have been made stiff for life, because they have had needles put in to them to drive out the evil spirits; others who are nearly blind because their eyes have never been taken care of, and every other form of ill to which flesh is heir.

As we look on this crowd our hearts, like the Master's, is "moved with compassion," and we thank him that he has put it into the hearts of his servants to come to this far away land with the healing touch.

I go every day into the hospital wards to teach the women and children who are well enough to listen, and it is with the children that I use your cards—first as an illustration for the Bible stories, and then as a reward for reciting a verse or hymn. A number of them have learned many texts and hymns in this way, and they treasure up the cards, and go over and over them with increasing pleasure.

In some of your letters you promised to pray for me and my work, and for the little Chinese children in our town and surrounding country. I cannot tell you how much I appreciated that promise, nor how much I hope that you will remember it.

I am sure that the prayers of the little children go up very straight to the throne of the Father, because He has promised to hear the pure in heart. May God bless and keep each one of you, and help you now in the springtime of your lives to give your hearts to the Master and enter his service, so that he may have all the best years of work, and you the peace and joy that comes only to those that hear the voice of the Good Shepherd and try to follow him.

Tsing-kiang-pu, April 23, 1918.

JUNIOR FOREIGN MISSION PROGRAM, JANUARY, 1919.

Arranged by Miss Margaret McNeilly.

Topic: **China.**

Song—Ring the Bells of Heaven.

Scripture Reading—Matt. 5:1-16.

Prayer.

Minutes.

Roll Call—Answer with a curious custom of China.

Business.

Collection Song.

Offering.

Recitation—The Child Across the Sea.

Quiz—What do you know about China, and our work there?

Song—Shine for the Lord.

Letter from Miss Lacy.

Song—Selected.

Prayer, closing with the Lord's Prayer in concert.

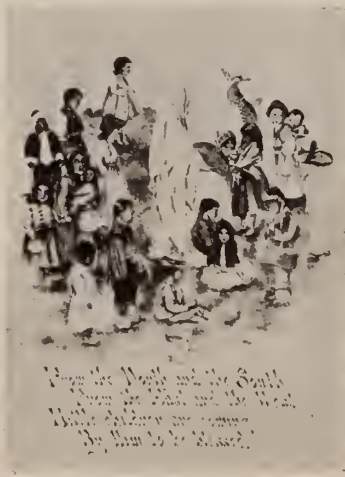
Suggestions:

Have the Beatitudes learned and recited in concert.

China has been studied long enough for the children to be able to answer the Quiz without previous preparation. If, however, the leader prefers, questions could be prepared beforehand, and the children could choose sides and have an "information" match.

Pray earnestly for the children of China, and our missionaries who work so untiringly among them.

A PRAYER.



"Lord Jesus, thou who lovest
Each little child like me,
Oh, take my life and use it
And let me shine for thee;
Oh, give me bits of work to do,
To show how much I love thee, too.

"I know in all our country
Bordered by land and sea,
Are many little children
Thou lovest just like me.
But they have never heard thy name,
And do not know that Jesus came

"Lord, let me give thy message,
Oh, let my purpose be
To tell those little children
What thou hast done for me;
Oh, show me, Lord, what I can do
That they may know and love thee, too!"
—Adapted.

POSTOFFICE.

LETTER FROM INDIAN CHILD.

Dear Pale Face:

I am a little Indian girl and my name is Kee-chee, which means "Bright Eyes." My father is a fine hunter and fisherman and brings us plenty of food; my mother prepares and cooks it. We move very often, but we take our house with us. You call it a house, we call it a wigwam. Before I was born my father had begun to walk in the "Jesus Road," so we go to church every Sunday and this is the way we go: If it is winter my mother wraps me up in a big furry coat, puts robes and rugs made from the skins of animals into the sledge, covers us all up with bright blankets, and away we go behind our best pony. If it is sum-

mer we ride on ponies and sometimes we walk.

When we reach the church many red men and women and children are there. Our pastor is an Indian, too; he was taught of God and His goodness by your people, and he came back to teach his own tribe of all he had learned. You see we of the woods and the wigwams worship the same heavenly Father you do.

The children of my tribe are sending money to help feed the families of soldiers; we gathered acorns and sold them to the farmers for their cattle and made thirteen dollars for this purpose.

From a little real American,

KEE-CHEE.

LETTER FROM A MOUNTAIN CHILD.

Dear little Friend:

My home is only a mountain cabin, but what I see from my rough wooden porch a king might envy. Glorious mountains that are beautiful in a different way every hour of the day. When I get up early in the morning to help my mother get the breakfast the hills look soft and fresh like a baby when it wakes from its nap. Then when I start on my long walk to school they seem even more lovely with the clouds making

shadows all over them. In the afternoon when I come home they have another kind of beauty, but no picture could be half so lovely. When I learn more in the Home Mission mountain school I shall be able to tell you in a better way of my home in the hills.

I am so glad you are giving your money for schools, for we need them so much.

Your friend,

AZALEA.

LETTER FROM A NEW-AMERICAN CHILD.

Dear Sunbeam:

I was brought to this country from my home in Italy when I was a tiny baby, so you see I am almost an American. I do not remember about the big ship or the early days of our life in a new country. I am eight years old now and go to school. I also go to the Good Will Center classes for girls, where I learn to sew and hear about Jesus and sing his songs. I love the flag of

this country, and every morning when I salute it I feel so proud that I belong here. My big sister works in a factory and pretty soon I will learn to make flowers for you to wear in your hats. All of my family work hard, and we are buying a Liberty Bond because we are so grateful that your soldiers are helping to save Italy from its enemies.

FROM ANITA SELO.

LETTER FROM NEGRO CHILD.

Dear Miss Sunbeam:

Because I live among you, you do not think so much about me as you do about the children who live in Africa, but I am an African, too, though I was born right here in our own State. You do not know how good it makes me feel when you speak kindly to me or how wicked I feel when you are ugly to me and call me names because my face is black. My white teacher tells me that Jesus loves all children, and that the color of their skin does not make any difference in his sight. I wish we were all more like him, don't you?

My people are all very thankful for what the Home Mission Committee does for us. Most of us are poor, but we give to missions, and our fathers and brothers are fighting for this country, which is our country, too.

Yours to serve,

ADELLA JACKSON.

LETTER FROM CUBAN CHILD.

Dear Americana:

Do you know where my beautiful island country, Cuba, is? We came from there when I was a tiny little girl, but I remember it. I live at Ybor City, Florida, and go to school now and can find my country, Cuba, on the map. Please look and find it. Before I went to school I just begged and begged my father to let me go to the American school. At first he was not willing, but after he had visited it and found it so clean and beautiful and the children so well-behaved and so happy he told me that I might go, so he took me in a donkey cart. My, but my heart did jump with joy when I saw that school house!

All morning I study my lessons; in the afternoon I sew and play. On Sunday we



A Cuban girl.

have Bible classes and sing, and our dear American teacher prays. I never heard anyone pray to Jesus before. I had been used to praying to a statue of the Virgin Mary, but now when I am alone I pray to your God and not to his mother. I am praying

every day that my father and mother may become Christians like my American teacher. Won't you send us more teachers just like her? I love you.

CARMITA.

—Adapted from *Royal Service*.

OUR TIME.

(EXERCISE)

Let six children represent seconds, minutes, hours, days, weeks and months.

Seconds: Sixty seconds in a minute,
How much good can we do in it?

Minutes: Sixty minutes in an hour,
To do the good that's in our power.

Hours: Twenty-four hours in a day,
Time for study and work and play.

Days: Seven days make up a week,
Time for the wisdom we shall seek.

Weeks: Four weeks in a month we see,
Helpful and happy we should be.

Months: Twelve months make one whole
year
In which to serve our Saviour dear.
—*Royal Service*.



JUNIOR HOME MISSION PROGRAM FOR JANUARY, 1919.

Prepared by Miss Eleanora Andrews Berry

CHILDREN AND MISSIONS.

"When every little hand
Shall sow the Gospel seed,
And every little heart
Shall pray for those in need;
When every little life,
Such fair, bright record shows,
Then shall the desert bud
And blossom like the rose."

1. Hymn—Little Stars.
2. An Old Testament Child Missionary, 2 Kings 5:1-15.
3. Prayer—That like the Jewish maid, we may each do our bit and our best to help need, wherever found, and to teach all in our land of the true God.
4. "Our Time."
5. Play—Postoffice.
6. Reading—A Prayer.
7. Hymn—Jesus Bids Us Shine.
8. Prayer—For all the children in our land who are not being taught to be Christian citizens, that we as Christians

may realize our obligation to bring them the knowledge of the love of Christ.

Notes:

5. In the Postoffice play have every child receive a letter. To those old enough to read address the letters given in the play. To the others enclose pictures cut from magazines. These should represent some phase of child life in America. A table could be placed across the corner of the room, behind which the postmistress stands and gives out the letters as they are called for.

6. Have all bow in prayer while someone who is a good reader reads the poem.

AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,
HURT BUILDING, ATLANTA, GA.

MISS ELEANORA A. BERRY, LITERARY EDITOR

OUR JANUARY TOPIC—ASSEMBLY'S HOME MISSIONS.

THE WORLD CRISIS AND THE CHURCH

IN the world crisis, testing alike individuals and nations, God "is sifting out the hearts of men before his judgment seat." The vital issues at stake concerned not simply the kingdoms of men, but more vitally still the kingdom of God. It was not merely a death-grapple on battlefields for world supremacy on one side and human liberty on the other; but a struggle for the universal prevalence of "the righteousness that exalteth a nation." It had to be the triumph of might over right; or else the vindication of the principles of Christianity as expounded in the Sermon on the Mount for the guidance of men and nations in their mutual relations. If the paramount issues affected the destiny of nations, they still more vitally affected the mission of the Church as a transforming and spiritual power among men.

Appreciating the moral situation involved, human governments mobilized all their vast resources of men and means and hesitated at no sacrifice of blood or treasure to attain the ends which make life worth living and death worth the supreme sacrifice. The Church was called not only to *share* the enormous cost of liberty to the nations, but to *lead* the world in such sacrificial service. If the task of the government was to create and maintain a vast fighting machine, that of the Church was to lend its moral sanctions and share the cost of principles for which men were dying.

Field Marshal Sir Douglas Haig pertinently said: "The war will be won by twenty-five per cent. military and seventy-five per cent. of other forces, of which those represented by the Church are the greatest." Woodrow Wilson, being asked how the Church could aid most effectively in this crisis, answered: "By maintaining its

regular work at the highest state of efficiency." A demoralized country evidently cannot win a great moral victory. The Church, therefore, could not afford to play "slacker" either in its patriotic support of the government in its altruistic struggle in behalf of humanity, or in its more spiritual mission of training a citizenry for the support of Church and State, in hastening that "far off divine event towards which the whole creation moves."

In the patriotic and moral support of the government the Church has helped to "make the world safe for democracy"; but it must not lose sight of its greater and more specific mission of making democracy safe for the world. In seeking to give weaker nations and all the world their "inalienable rights to such as life, liberty and the pursuit of happiness," the Church must not be unmindful of the spiritual needs of those within her province who are in mortal and eternal conflict with sin and injustice.

Home Missions must be accentuated anew as a world factor. Instead of retrograding, world evangelization must be pressed with accelerated velocity. The cosmopolitan conditions in America bring the world to our own door. The composite character of our population makes the Christianizing of America a possible and potential means of evangelizing the world. The growing power and influence of America have been recognized for a half century, but suddenly overnight America has been thrust into leadership among the nations. We are now no longer Americans only. We are world citizens, not simply because all the nationalities of earth have been woven into the fabric of our national life, but because we were drawn irresistibly into this world conflict, not from selfish motives of lust for power

or national aggrandizement, but for an altruistic purpose to serve humanity. This will add new prestige to the nation, and entail new responsibility upon the Church

to manifest itself as the greatest moral and spiritual force for the regeneration of mankind in this epoch-making period of the world's history.

THE NEXT GREAT VENTURE.

REV. J. ERNEST THACKER, D. D.,

General Assembly Evangelist.

WITHIN the last few years we have had several great and helpful movements in our Church. We have had the Forward Movement, the Laymen's Movement, the Three Million Dollar Campaign, and will soon have a Twelve Million Dollar Campaign.

Great things appeal greatly to great people, and so the splendid people of our Church have responded magnificently to the challenge of each movement, and much has been accomplished in every way. However, these movements have almost always ended in an appeal for money—money for spiritual purposes—but for money, nevertheless. The next great advance ought to be emphatically spiritual and evangelistic.

The Anarchist has come to our country, and has criticised our government. He has told us that our institutions must be torn down and built over again, but we know that democracy will stand, that a real Christian brotherhood—mystical, magical and mighty—will solve every problem of the individual and of the nation. The fast coming results of the world-wide war have only strengthened our belief in this.

Now the critics of the church are telling us that the church must change. They are asking if the church will meet its new opportunities, modernize its teachings, transform its methods. They are saying that our victorious men will come back from the far-flung battle front, and demand new things of the church. Our splendid men will come back from the front, and come back victorious, but they will demand of the church only that which God has always demanded of her; firstly, that her members "believe on Jesus Christ, whom he hath sent"; second, that they show their faith by their works; and, thirdly, that they lead others to know him, "whom to know aright is life eternal." It is a great work to feed the flock, to comfort the sorrowing, to visit the sick and to build up the saint, but Jesus seemed to make it a hundredfold more important to lead the lost to the "Lamb of God, who taketh away the sins of the world." We are to leave the ninety and nine, if need be, and seek for the lost sheep "until"—not until we are tired, or discouraged, or hopeless, but "until we find it."

It may be hard to find out exactly what God's will is in all things, but one thing we are sure of, "it is not the will of God that any should perish, but that all should turn unto him and be saved." Above all things, it is God's will that we should save souls. We say: "Man's chief end is to glorify God and to enjoy Him forever. Jesus tells us how to do it: 'Herein is my Father glorified, that ye bear much fruit.'

The negative side of our Lord's great mission he puts in these words: "Not to call the righteous, but sinners," "not to judge the world," "not to be ministered unto." The positive side of his mission he states thus: "The Son of man is come to seek and to save that which was lost." In the light of these statements he gives the mission of the Church and of the individual Christian in these words: "As my Father hath sent me into the world, even so send I you."

Christians "are the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

As God lifts the terrible scourge of influenza and opens again the doors of His Church that men's feet may turn once more to the sanctuary, let us have a great and mighty and unanimous evangelistic movement throughout our entire Church. Wouldn't it be well to work for at least fifty thousand accessions to our Church on professions of faith by next April, and thousands of others led to Christ at home and abroad who might unite with other churches?

The following suggestions are submitted:

- (1) That all services, especially at night, be made intensely spiritual and evangelistic.
- (2) That every congregation organize a personal worker's or soul winner's society, enlisting the prayerful co-operation of as nearly every member as possible.
- (3) That all Sunday-school officers and teachers make it their chief duty, as it should be their chief delight, to win every scholar for Christ.
- (4) That every church hold a series of special services.
- (5) That each minister conduct at least one evangelistic meeting for himself, or for some one else.

The Evangelistic Committee will gladly lend any assistance possible to any church or pastor.

"If my people, which are called by my name, shall humble themselves, and pray,

and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Norfolk, Va.

THE MISSION TO THE CHOCTAWS—WAS IT A FAILURE?

REV. EBENEZER HOTCHKIN.

OUR work among the Choctaws is not new. It had its beginning one hundred years ago in Mississippi. During the long period of time many men have labored and much money has been spent. This work, which we call ours, was undertaken by the American Board of Foreign Missions in 1818. Fourteen years afterwards the work was reported as follows: Thirty-three men and thirty-three women have been engaged in the Mission. Five were preachers of the gospel, twelve were school teachers, eight were farmers, seven were mechanics, one was a physician. The sum of money expended up until 1831 was \$140,000. Thirty stations had been occupied, at most of which schools had been taught. The Mission had furnished board, tuition and clothes to 1,500 scholars each year. This work was continued by the American Board until 1859, when it was discontinued.

On February 15, 1860, the missionaries met at Pine Ridge, Choctaw Nation. The following extract is taken from this meeting:

"The Reverend Messrs. C. Kingsbury, C. Byington, E. Hotchkin, C. C. Copeland, and O. P. Starks met according to the request of the Rev. J. L. Wilson, D. D., Secretary of the Presbyterian Board of Foreign Missions, in his letter dated January 7, 1860, conveying information of their appointment as missionaries under that Board." The work was continued under the Presbyterian Board of Foreign Missions of the United States of America for several years when it was largely transferred to the Presbyterian Committee of Home Missions, United States.

Has the Mission to the Choctaws been a failure? As far as outward appearances go and the visible results from printed minutes show, the Mission to the Choctaws has been a failure. Ninety-eight years of labor, the expenditure of vast sums of money, the spent lives of many noble men and women, with the visible results today of only four or five hundred communicants, a handful of little churches, with a dozen preachers, would easily lead any one to this conclusion. But is the failure real or is it only apparent? Has the Church been playing at the business? Have we labored in vain? Let us see.

One hundred years ago the Choctaw was styled savage. He lived in a very rude way, wore little or no clothing, enjoyed the superstition of his race, and maintained all the strange rites peculiar to it. He could neither read nor write, neither did he seem to care for any of these things. This was his condition a century ago. What of him today?

They are true Americans of whom we are proud. Natives to the soil, they express perhaps better than anyone else the simple principles of a great nation. When war was declared, seventy-five per cent. of our Indian boys enlisted. We are told that they are among the best fighters at the front. In ninety-eight years they have gone from the tepee to the halls of Congress. One-third of the laws of a great State have been introduced by a full blood Choctaw. Among them are able evangelists of the gospel. In one hundred years seventy-five per cent. of the boys and girls of school age have learned to read and write. Their superstitions are going, their strange rites have ceased, the tepee has given place to beautiful home, and in every community the little white church is hard by the springs un-



A Goodland boy.



Rev. Ebenezer Hotchkin, since Mr. Gibbons' death our Senior Missionary to the Indians.

der the hanging branches of the protecting oaks.

We claim this wonderful transformation as belonging largely to us. It was our faithful missionary in Mississippi who built the church and opened the school. It was the missionary who came with the Choctaws on that long and memorable journey through the forests to the new home in the Indian Territory. Here they built again the church and opened the school. The five national schools of today, where hundreds of full-blooded boys and girls are receiving splendid instruction, were built and operated by them. Our own Oklahoma Presbyterian College for Girls at Durant and our Old Goodland Indian Industrial Orphanage are mighty forces for good today among this people. No other Protestant Church ever did much educationally for the

Choctaws. Practically every man of affairs was brought up under Presbyterian tutelage. This was true especially of the governors, not excepting the present Governor, who was a student in the Durant Presbyterian College.

But why have we no larger visible results? To this question it is difficult to give a definite answer. There is no doubt that others have reaped whereon they had bestowed no labors. This is not altogether true, but in a measure it is so. There are other reasons, however, that we venture to give. Never in the history of the mission has there ever been sufficient money, or the number of workers needed—even today the work is crying out for men and money. Again, there is a lack of sympathy which hinders well-laid plans of executives, and discourages generally the local workers. And, too, some have come into the mission who have failed to appreciate the work and the people. Becoming discouraged by reason of the misfit, they have gone away, and in some instances have become outspoken against the work.

But after all, *are* the visible results small? Have we not ministered to thousands? Have we not now a splendid growing synod? Do we not maintain two splendid schools? And did we not only a few months ago entertain our great General Assembly? The records in our minutes *are* small, but it must be remembered that the Indian Mission is parent to two Presbyteries and one Synod, and that the two Presbyteries overlie the entire Indian Presbytery. In closing this paragraph, we remark that the success of the Indian Mission was very aptly put by a full-blooded minister in a sermon when he explained: "Don't look like done much, but put them in Christian graves, anyway."

May the mission to the Choctaws never die, or want for a friend so long as a single Choctaw is left to be ministered unto.

Durant, Okla.

A MISSIONARY.

REV. ERSKINE BRANTLY, D. D.

HE was a well educated man. Perhaps he had really gotten out of studies more than the ordinary man gets out of the regular course in college and seminary. His post-graduate course was taken chiefly under two teachers. One of these was the stern experience of life and the other the Master, through the Spirit. Human nature and the Bible were his textbooks.

His friends admired his talents and thought he was fitted for a better career than that which he chose for himself. The scene of his labors was determined not so much from inclination as choice. A field

that others passed by seemed to have some peculiar attraction for our missionary. He knew the conditions and appreciated the difficulties. But the life of a true minister of Christ was never intended to be easy. Besides, one place or another—what matters it so that God calls? There are destitute and sinful everywhere.

How much it means for one to discover his place and work. Somewhere in this broad land there is a place waiting for the young man when he comes out from the seminary. Will he ever find it, or will he spend his life looking for some place to him impossible? Let the need and the true

fitness decide, and let him find some place where he may spend his life and do his work.

To this humble field, humble only in the eyes of those who do not understand, he dedicated himself without stint. There was a purpose, and for weal or for woe, he gave himself to its accomplishment. He shared the sorrows of his people, and had a full measure of their joy. Had he misgivings that he might have a larger and more profitable field? Here was want of appreciation, want of support cordial and sufficient. But a material view alone did not satisfy him, and so he continued. Moreover, was the seemingly better the right thing after all? He had kept up partially with the ways of the world. There were sad cases among his brethren. His own family was safe, for its members were sharers at first hand of the wholesome doctrine and counsels which he constantly imparted from his pulpit and exemplified in his daily walk. Moreover, he was independent in his thinking. He was not hampered and restricted by every phase of modern conceit that occupied the pews in front of him. So, unmolested, he fed his people on the strong meat of the gospel week by week.

He was a true leader of men. The by-product of the gospel which he preached was civic righteousness, education for young and old, industry, wholesome living—which is more than men usually secure by giving all their attention to these things alone. He declared all the counsel of God and was not ashamed. On this head he had no regrets, no qualms of conscience. He was right and he knew it. The clear divine call to some other field never came. His way was hedged up and he had no misgivings. His leadership here was real and manly. His field enlarged under his initiative and true interest in his fellow men. His influence grew year by year and was felt far beyond the confines of his narrow sphere, for he had a true interest in his fellow men, and they in him.

The time came at last to review his past life. Could he justify to himself and to his family his course? For one thing, he had done the best he could. He was not

ashamed. He freely admitted that he had not been led by his choice alone. There was an unseen hand leading him and determining in many instances which now he can see clearly, but not always at the time. He had sought divine guidance. He had obtained that in a most gracious way all through his life. It was an easy and a right thing to ask it and to follow when God guided. He recognized that unseen hand in many difficult paths leading him.

More clearly now he saw that divine wisdom and spiritual truth are truly safe guides. Out in the great world his life might have been clouded with doubt and his course beset with many adverse influences ruinous to his own happiness and that of his loved ones. Time for meditation had afforded him opportunity to weigh things and to measure them according to righteous standards.

His strength was dissipated in fractional enterprises scattered here and there in their incompleteness and failure.

One of the rewards of a life spent in the pursuit of a task deliberately chosen is that when it is finished it is found not to be in vain. Artificial and inconsiderate counsels are responsible for many an incomplete life work. Who can say that the restlessness of many preachers has not the effect of keeping young men from looking upon the ministry as a most desirable and useful life work?

The self-centered life never appeals to men.

Our missionary, being dead, still speaketh. His impress is upon the generation he guided and taught in holy things. Many a man has done an enviable deed by spending his life in one place. Every church, every neighborhood needs such a life, if it were possible in this sinful world.

The consecration of a man, his faithfulness to his convictions, his initiative in holy things, have left an indelible impression. He was the true character builder, for he furnished the staple out of which alone character can be formed. Years of experience and patience taught him skill so that he wrought with the rarest of masterly hand. For he wrought not alone. Terriers and his workmanship shows the most God's spirit wrought with him.

Antlers, Okla.

"MY WORK."

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;

Let me but find it in my heart to say,
When vagrant wishes beckon me astray,

"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom

This work can best be done in the right way."

Then shall I see it not too great, nor small,

To suit my spirit and to prove my powers;

Then shall I cheerful greet the labouring hours

And cheerful turn, when the long shadows fall

At eventide, to play and love and rest,
Because I know for me my work is best.

—Van Dyke.

A NEW DAY DAWNING IN THE MOUNTAINS.

REV. J. W. TYLER, D. D., *Superintendent.*

THE time is at hand when the smaller nations of the earth are coming into their own. They have been neglected, oppressed and run over by some of the selfish, larger nations in the days that are about gone. Undoubtedly one of the peace terms will be the restoration to the smaller nations of their independence, and the assurance of the opportunity to work out their own destinies along political and religious lines. For this consummation we are all supremely grateful.

Is it not well for us to remember, in the midst of these world affairs which are changing so much for the better, that we have in our own Southland, in the very heart center of the country, a section of territory larger by far than some of these smaller nations, inhabited by a native people whose traits of character and environment render them almost a nationality within a nation. They are indeed of us, and no more patriotic people can be found in the United States. And yet their problems are peculiarly their own, though it devolves upon us to have earnest and continuous care for the development and best prosperity and happiness of our brethren in this mountain empire of the South. We can no longer hide behind the statement that they are cut off from the other sections of the country, and that we are not responsible for giving them all possible help

in their internal and local development along every line of desirable opportunity.

You do not need to be reminded of the splendid stock from which these people have sprung. They are of the purest Scotch Irish, Holland Dutch and French Huguenot strains, and whenever and wherever given an opportunity they have the ability and determination to make good. The practical interest, however, that you and I take in the mountain people gives as great promise of splendid, immediate results as can be found anywhere in our Home Mission work.

It is the business of our Assembly, through its Executive Committee of Home Missions, to help provide Christian day schools, Sunday schools and Sunday-school workers and ministers of the gospel for the Southern mountains. The day school problem of the mountains has been insistent and acute for years, and the opportunities given in these schools are very far short of what they ought to be. However, just at the time that much improvement was being made, the call of the war deprived a great many of these schools of their teachers, while no small number of the teachers in our church schools also have heard the war call, thus further depleting the number of efficient teachers in the mountain section. From these church schools have gone out a great many of the most efficient teachers in the public schools in the mountains. You can, therefore, readily see the opportunities that lie just before us. More than ever is there the need for splendidly trained young men and young women to teach in the church schools and day schools of the mountains. The fact that parents send their children in such large numbers to our schools wherever we have them is an indication of the need for them.

The mountains also need many *Sunday schools*. One of the essential principles of the native predominant church throughout the years has been that the Sunday-school idea was to be fought along with other heterodox ideas. We must, therefore, win the young people and the children to our Sunday schools, and through our Sunday schools, as well as to win the older people to a toleration of Sunday schools and to a willingness to allow their children to come



"The Salt of the Earth" in the mountains.

to them. These we are organizing wherever possible, and every one of our mountain churches has a number of Sunday schools in the surrounding community. Our teachers and Sunday-school missionaries go out to these Sunday schools, and the influence of the work is thus spread further and further abroad. We find it impossible to send Sunday-school workers and teachers to all the communities farther back that are begging us to supply these community needs for them. We are limited in our opportunities only by the workers we can secure and the money necessary for their support.

There are many preachers throughout the mountains, but so many of the native preachers cannot read or write, and what they call a sermon would carry to us no spiritual meaning whatever. The preachers we are supplying are among the most active and consecrated men. As a matter of fact, the majority of these in our mission work have again and again been offered much larger salaries, with opportunities for service in towns and cities, but remain with us because they feel the call of the mountains.

In a few words, the need of work and workers in the mountain sections is far greater than in any other section of our land.

Great as is the need of work and workers, the opportunities and results are just as superlative. The Southern mountains are now astir with energetic life. The only thing that limits the output of coal from these mountains is the number of available miners and workmen. These mountains are giving also just as liberally of lumber for the other parts of the country. With this increasing whirl of business, the mountain people are reaching for and receiving an education. It may not be always of the most helpful and desirable kind, but they are being educated out of old conditions and out of themselves, and the minds of the people are open to that which comes from the outside. There are perhaps more different kinds of religious sects in the mountains than anywhere else. It is, therefore, exceedingly important that evangelical

churches use these opportunities for taking to our mountain brethren, in educational and religious life, that which is pure and true and Biblical. Have we forgotten the fact that centuries ago when India had heard the story of an eastern star heralding the true religion, and the arrival of God's true prophet on earth, she sent some of her wise men in search of that newborn prophet, and, instead of finding Christ, they found Mohammed, and centuries have kept them bound in heathen darkness. Is it not our opportunity and business to see that our mountain brethren find the true light in this critical moment of their almost universal search for it?

There is one other consideration which emphasizes now as never before the need of work in the mountain sections. So many of our mountain youths and men are enlisted in the army today, seeing many parts of the world and lifted out of narrower spheres. They will soon return and bring back with them many ideas and principles which they have imbibed during their absence. While many of them may no longer be content to remain in the mountain territory, thousands of them will still help to mold the mountain communities for the future generations. When we remember that in Breathitt county, Kentucky, formerly called "Bloody Breathitt," and in Lee county, which adjoins it, so many young men volunteered that there was no need of the draft, we can get an idea of the numbers who have gone into the war from the mountains, and of their patriotism. We must prepare for their return to their native heath; not only prepare for the proper spiritual environment, but also be prepared to press the claims of the evangelical gospel against any false religious ideas which may have been impressed upon them during their absence. We cannot be too grateful for what our army chaplains and the Y. M. C. A. are doing to uphold true religious values among the soldiers. We must do our part to keep the home fires burning with the true religious light throughout the Southern mountains.

Winchester, Ky.

FROM MY LETTERS.

MRS. ROSE MARTIN WELLS.

IN the mountains the way is often dreary. There are always difficulties, seemingly insurmountable in building up a good mountain school or church. There come days when the heart is faint and the soul is sick, when one cries out, "Is it really worth while?"

Perhaps on such a day, almost always on such a day the mail man will leave letters. And after they are read one has strength

to hear the remaining classes of the day, to do the homely tasks which must always be done about a mountain school, and to bear with patience the little frailties of the folk about us, or mayhap untangle some thread in one's own administration of affairs.

One day there is a letter from a girl in a large training school for nurses, a girl who graduated at Highland.



Perhaps some of the letters came from these.

In her first letter she says, "I am so proud of the training I have had at Highland. They think it wonderful because I know how to go ahead, clean the rooms, list the laundry and do one thousand other things without being told and shown so much." Then in the midst of happy descriptions of her work in a later letter she closes with, "I was thinking last night that J—, another girl from Highland, and I are not as well off as some of the other girls when it comes to clothes, and such things, but the friends we have are certainly cultured and worth while, and that means a lot. We are proud that we came from Highland. The supervisor was asking me how you were getting along, and told me that they were *glad* we came, and that S— was another one of the bright girls from Highland."

Then a college girl writes: "You can't know how I would like to be at Highland again. I'm so glad I took high school there."

Then there are two letters, which can scarcely be quoted, letters from two girls who are making good in college. These letters are expressive of the deepest gratitude for the training and preparation they have received at Highland, not only from a literary standpoint, but in heart and soul.

In contrast comes a letter from a boy in training camp. He did not even reach high school, and we knew not what impress Highland had made on his life. The letter

is crude from the standpoint of good English, but terse and full of meaning.

"Will write you a short note this morning to let you hear from a Highland boy, one who admired the place very much and certainly appreciated what you and Mr. Wells did for me. . . . I guess you will find my letter badly arranged and spelled (he was just recovering from influenza), but in the first place I want to thank you and Professor for what you did for me, and I do trust the prayers are still going up for me yet from Highland, and there is no time that I do not pray and thank God for keeping me from day to day. . . . I don't guess it will be very long till we sail for France. I want you all to pray for me that I may return home safe again, and all pray for peace. I hardly ever miss a day but what I read my Testament."

Another from a boy in the S. A. T. C. in a Southern college: "I miss the father and mother care which you and Professor gave when I was at old Highland School. I will never forget what you two people have done for me."

Then such a nice letter from a boy of the class of 1918 who is in a college in the middle West:

"This is a Protestant school and we take Bible. In our last lesson in Bible I thought about my high school days and am really sorry that I cannot return to Highland. . . . Mrs. Wells, I can't express what Highland did for me. Everybody knows that

Highland is made up of the students, faculty and Mr. and Mrs. Wells, so Highland means much to me. The daily fellowship of the students meant much to me. Also the faculty did their part, but to you and Mr. Wells I owe most. You acted as my father and mother while I was in school, and when I did wrong you always turned

my face to the sunlight, which is the love of God. I cannot express my appreciation for all you did for me, but I want you to know I am grateful."

And there are many more, but these will suffice to show the cheer that often comes in the mail bag to illumine what otherwise might have been a dark day.

Guerrant, Ky.

THE MEXICAN CHALLENGE.

REV. R. D. CAMPBELL.

IN addition to the Master's great commission for world and individual evangelization; in addition to the inspiration of Christian love to share the gospel with those who have it not; in addition to the desire of the Lord's people that His kingdom may come; in addition to all the impulses and motives His people ordinarily have for being diligent and active in the propagation of the truth as it is in Jesus, there are undoubtedly many circumstances in these extraordinary times that contribute to making the situation more urgent, and call for special efforts as concerns the evangelization of the Mexican people.

Among the elements that contribute largely to this situation are the following:

First. The general world-crisis. Socially, politically, commercially and religiously, the world, not excepting Mexico, is being shaken to its foundations. The old is passing away; a new order of things is gradually growing out of the present chaos; the air is full of question-marks and hearts are filled with serious reflections.

Second. The much misunderstood revolution in Mexico has probably done as much

now. The danger of this receptiveness consists in its lack of discrimination, its tendency to accept almost anything as a substitute for the thing in which it has lost confidence, or to reject everything because it has once been deceived. Infidelity, spiritualism and many of the occult religions are already well entrenched because of the slowness of gospel propaganda after the revolution of more than half a century ago. But these, too, have been found wanting in the hour of need.

The crisis in national affairs has called to the front many Protestants to fill places of authority and responsibility. Integrity, honesty and fidelity as inculcated by gospel preaching are being recognized by the government and public.

Third. In Texas, the Mexican people are "finding themselves." Many have realized for the first time that they are genuine American citizens with privileges and duties corresponding, notwithstanding they differ in blood and language from the predominating element of Anglo-Saxons. Numbers who might have avoided enlistment have gone with our forces to fight the battles of freedom. Their experiences in our army

are proving to be the greatest schooling ever received, and will also tend to ameliorate the national differences. The getting acquainted will be mutually helpful to both American and Mexican. Americans, as a rule, even



toward preparing the people as have fifty years of missions. The liberal forces have definitely prevailed over the combined Catholic and aristocratic rule. In throwing off the yoke of clerical dominion in political affairs, it has also been thrown off to a large extent in religious affairs. Since the victory for religious freedom in 1857, Mexico has never been in such a receptive condition as



Two Mexican camp-meeting groups. If the American foreigner were reached with the gospel, he would prove a mighty factor in the evangelization of his own race.

Christian Americans, do not take kindly to condescending to them of low estate, but like rather to cultivate them of high estate. In the army this is made easier by force of circumstances.

Fourth. Immigration and emigration have always been on a large scale as concerns Mexico and the United States, but this condition has been increased many fold by the events of the last few years, bringing hundreds of thousands to our land and then causing thousands to return to their

native country. This means multiplied opportunities for the evangelical churches of America, for the recent immigrant is the most easily reached of all the foreign element among us, and the longer he remains the more difficult is the task. If the American foreigner were reached with the gospel, he would prove a mighty factor in the evangelization of his own race, as is proven by many notable examples in many different countries, Mexico not excepted.

Austin, Texas.

CURRENT ERECTION SKETCHES.

A MANSE IN A WESTERN TOWN—WALTERS, OKLA.

REV. A. E. MILLER.

A MANSE is always a consideration for a pastor. If he is moving to a new field, he would prefer to go where there is a good manse, or if he is located he will consider a long time before he will leave a good manse, especially if he has to go to a town where there is none, and has to hunt for a house to live in after he gets on the field.

The house we had rented for two years had been sold, and we were given thirty days to find another place. All but one week of that thirty days had passed, and we had not yet found a house. Meantime gas and oil wells had been brought in and rents were advancing.

Monday came, sometime rest day for a pastor, but generally a change-of-work day. Moving day was then only one week away, and a little unsavory three-room house seemed to be the only hope, if the owner could be found before anyone else saw him and rented his house. Early Monday morning he came to town, but someone had gone to the country to see him on Sunday. Real-

ly it was a relief, for it was not pleasant to think of moving into the three-room house.

Before us all the time loomed the prospect of a new house, for plans were adopted to build, but no carpenters could be found. In this search a seven-room house with only one old lady living in it—no rooms rented—was visited, in hope of getting rooms for light housekeeping. She would not rent rooms, but was packing up to leave for Kansas and would sell. That was out of the question, for we were to build, and had lots bought across the alley from the church. But the owners of the house proposed to take the lots as part payment on the house.

There a trade began, and the next Monday found us moving to this good seven-room house, second door from one of our elders, one-half block from the high school, two blocks from the church and about three blocks from the business part of town.

The house had a lot one hundred by one hundred and forty feet, with good barn and a real little smokehouse arranged to smoke real hams; also concrete walks in front and back yard. One special attraction was a splendid concrete storm house or cellar. Not only we ourselves, but our neighbors, feel more comfortable with the thought that we can enter it before an approaching cyclone—and that means a great deal in this country.

But that eternal question arose, Where will we get the money? We had fourteen hundred dollars in sight, but we were purchasing on the basis of two thousand dollars. How good to know that we have a Manse Fund with our Executive Committee of Home Missions in Atlanta! I am sure they have given up hope many times



Manse of the Broadway Presbyterian Church, Walters, Oklahoma.

when it would have been impossible to build a manse or church house, but for the funds for the purpose of lending to churches unable to build and pay all cash. We secured the loan of \$600 from the Manse Fund and moved into our good home. When this article appears, we shall have lived in the

manse a year—thanks to those who gave and to those who granted the loan. The property could probably be sold now for three thousand dollars, for everything has enhanced since the discovery of oil and gas, and this house is conveniently located and well built.

A CRITICAL TIME IN THE LIFE OF A CITY CHURCH.

REV. A. A. LITTLE, D. D.

Westminster of Atlanta is one of the stronger churches of the Assembly. The enrollment is over five hundred. The church was financially well off until the fire of May 21, 1917, which destroyed its beautiful and commodious church and manse, and seventy-nine per cent. of the homes of its people. This left the congregation homeless and churchless.

Without a break in the services of the sanctuary—for a tent was secured and worship held in it on the very Sunday after the fire—this brave congregation decided it would have a house of worship before it built its own homes. A new and more suitable lot was secured, at a cost in cash of \$12,250, and a Sunday-school room was at once begun.

To complete this and furnish it with the best required about \$5,000 more than the amount of the insurance money. This was borrowed from the loan fund of the General Assembly's Executive Committee of Home Missions, and has behind it a sufficient amount of pledges to pay when due.

What are the results? A Sunday-school plant that will seat eight hundred people, well furnished for all Sunday-school and church services, costing at least \$30,000—a plant that could not be erected today for less than \$40,000; a Sunday school equal to its best days and growing every Sunday; an enthusiastic congregation looking out into a rosy future; a membership actually increased since the fire; a splendid lot of 218 feet front on Boulevard, unsold as yet, and unsacrificed because of this loan.

Thus a little prompt help in an hour of emergency enabled this congregation to build in 1917 when building was much cheaper than today, saved a scattered people from an overwhelming discouragement, permitted a congregation to move to a commanding position and filled the hearts of a stricken people with unbounded faith in God and God's agencies for the development of His kingdom—not the least of which is the Executive Committee of Home Missions of our General Assembly.

A TYPICAL CASE.

REV. J. F. WINNARD, D. D.,

Superintendent of Home Missions, St. John's Presbytery.

Our work at Fort Meade, Fla., was first started by the Rev. T. J. Allison, of Lakeland, Fla., then one of our active missionaries. Services were held for several years in the school building, but the difficulties of building up a strong congregation under those conditions became more and more apparent. Under the leadership of Rev. H. A. Tucker, the present pastor, this new building was erected. A flourishing Sabbath school and a growing congregation now meet in this beautiful building. This work was established about eight years ago, and the new church completed last year.



Presbyterian Church at Fort Meade, Florida, assisted by a loan from the Semi-Centennial Building and Loan Fund.

A "SUSTENTATION" FIELD.

REV. R. E. HENDERLITE.

OUR part of the Mission work of Albe-
marle Presbytery, Synod of North
Carolina, is in Hyde county, which
borders on the ocean. Hyde is one of the
richest counties in the State, and since the
deep well has been inaugurated, should be
one of the most healthful. There is one
permanent drawback—the mosquito.

The county is full of kind-hearted people
and many of them have good farms. The
Methodist is the leading denomination.
then Disciples and Episcopalians. The
Primitive Baptists are scattered over the
county and are an elect people, but are pec-
uliar in their views and do not push the
Lord's work.

About twenty years ago the Lord opened

up a work for us here in the midst of the
Baptist brethren, and it has grown grad-
ually. Our plant is near Swan Quarter, the
county seat, and we have over fifty, possi-
bly sixty-five, members scattered in various
parts of the county. I have other preach-
ing points, and if I had an automobile could
have still more.

We are expecting to build another church
in the Currituck part of the field within
the year, and organize a new congregation
there.

The prospects are very bright for persist-
ent and long continued effort. Our growth
must come from the rising generation.

Swan Quarter, N. C.

CAN YOU TELL?

Why should Home Missions now be given
a new emphasis?

What did Jesus teach as the first and most
important work of the Church?

Which of our Church's Home Mission enter-
prises celebrated its hundredth birthday
last year?

How did one worker achieve as a by-pro-
duct of his work, that which many people
consider a sufficient object for their life
work?

What consideration emphasizes as never

before the need of Christian work in the
mountains?

What caused one girl to be grateful for
the training she had received at one of our
schools?

What have many Texas-Mexicans realized
for the first time?

What is one department of the Home Mis-
sion work which operates in widely scattered
sections?

Where is one field that promises good re-
ward for long and faithful effort?

HOME MISSION TOPICS FOR 1919.

January—Assembly's Home Missions.

February—Synodical, Presbyterial, Congre-
gational Home Missions.

March—The Mexicans in Texas.

April—Colored Evangelization.

May—Foreigners in America.

June—Mission Schools.

July—The North American Indian.

August—Problems—Social, Industrial, Reli-
gious.

September—City Missions and Evangelism.

October—The Great West.

November—The Southern Mountains—Home
Mission Week.

December—Church Erection.

SENIOR HOME MISSION PROGRAM FOR JANUARY, 1919.

Prepared by Miss Eleanora Andrews Berry.

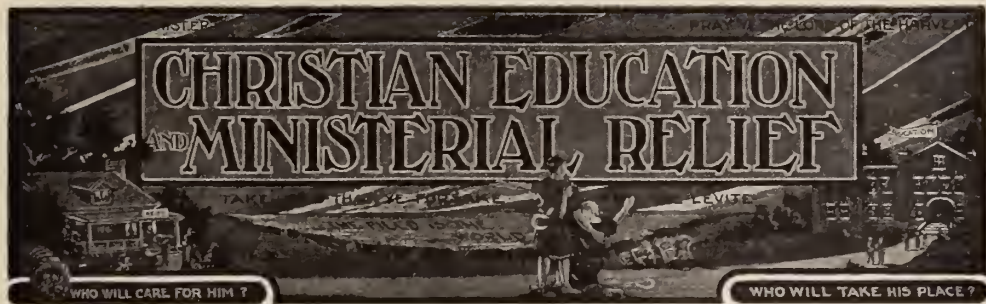
KINGDOM BUILDERS.

1. Hymn—Jesus Calls Us.
2. Scripture Reading—Isa. 49:6-13.
3. Prayer—That we may realize the need for
building anew in our own country, that
we may be ready to help in the great
task of world building.
4. The Next Great Undertaking.
5. Reading—How to Build.
6. Construction Problems.
 - a. The building of an invisible structure.
 - b. Building in the mountains.
 - c. How material building helps spiritual
building.

- d. Employing "foreign labor."
- e. The Commissary Department.
7. One of the Builders.
8. Hymn—Faith of Our Fathers.
9. Prayer—That the Church in America may
take up with renewed vigor the task
of Christianizing our own land, and
for the blessing of God upon all the
work of Assembly's Home Missions.

Notes:

4. Dr. Thacker's call to build.
5. Poem in Senior Department.
- 6, 7. Articles in the Senior Department



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

OUT OF THE FURNACE.

A YET NOBLER SERVICE.

A CANADIAN officer of noble birth lay incurably sick in a hospital. In writing to a friend he said something like this:

"All my life I have been a lover of the heroic, the adventurous. Years have been given to hunting big game in the snow-capped Himalayas and in the wilds of Africa, and in so doing it has been my fortune to be the guest of missionaries in some of the most desolate and dangerous places on earth. They did not interest me at the time. I thought them visionary and misguided.

"The war set the world on fire and I rushed into the training camp and from the training camp into the trenches with that same love of adventure that had ever actuated me.

"I reveled in all the great emotions that

war kindles; and I also became acquainted with Renunciation, Pain and Sacrifice—gentle, beautiful spirits hitherto unknown to me. I was wounded; and today I am facing the great unknown.

"I am glad I have lived and fought and I am glad to die for my country, but before I go I want to say as a parting testimony, as life looks to me now, the missionaries of the cross are the world's greatest heroes. Had God seen fit to spare my life, I should have found my soul's satisfaction in joining their humble ranks.

"Unattended by banners and bugles and without the resistless push of public enthusiasm back of them, they continually manifest a spirit of heroism, of self-abnegation, and devotion to lofty ideals, not matched by any group of persons on the face of the earth."

HIGHER REWARDS.

A physician who has given up a lucrative practice to enter the army medical service was offered a salary of \$50,000 by a corporation if he would sign up with them for post-bellum employment. He promptly de-

clined, saying that after having tasted the sweets of service for service sake, he could never again be willing to use his profession for mere money-getting.

THE JOY OF SERVICE.

William T. Ellis tells us of a bishop of the Episcopal Church, with the American army in France, who rises at 2 A. M. Sunday morning to administer communion to the boys, and spends the remainder of the day serving chocolates and coffee in the Y. M. C. A. huts to the soldiers as they come in from the trenches.

"Greater love hath no man than this."

There had been terrible fighting out in No Man's Land and the shells were still falling. A Catholic priest, a chaplain, came to the sergeant and said:

"The fellows out there seem to be in bad shape—I must go to them."

"I have orders," replied the sergeant, "that no one shall risk his life on No Man's Land until the attack is over."

The priest stepped back and waited, as ordered. A Presbyterian chaplain then pressed forward, saying:

"I must get to those poor fellows."

Again the sergeant peremptorily refused.

"From whom do you get your orders?" demanded the chaplain.

"From high authority," retorted the sergeant.

"But I get mine from the Highest," called back the minister, as he vaulted over the

sand-bags and sped across the shell-torn, fire-cursed bit of earth, where the wounded lay writhing in agony. A bullet struck him and he fell, face down and arms outstretched towards the men he would have helped. Quick as thought the priest followed him, saying:

"I too have orders from the Highest."

A moment more and he lay in death beside his Protestant brother.

GOD'S INCREASING PURPOSE.

These incidents are but types of thousands that might be given to encourage a Church that is temporarily impoverished for leaders, in the faith that God is using the terrible experiences of war as a training-school for a new, hero-race of prophets. Some have already laid down their lives on the altar of duty. Many who have gone "over there" will return and speak from our pulpits in clarion tones of the things that have been revealed to them as they walked in the fiery furnace with One like unto the Son of man. Many of the heroic souls who have stayed to keep the home fires burning have given their all to the struggle and in suffering and patience are being purified and ennobled.

Will it not be their mission, when the war-banner is furled, to lead a chastened Church to higher planes of Christian living and a deeper sense of the Fatherhood of God and the brotherhood of man than the world has yet known?

The vocabulary of our new prophets may

need some revising when they first emerge from the trenches, but they will be able to give an unforgettable definition of duty—love—service—sacrifice—faith in the unseen God.

Doubtless cold and formal scholasticism will be stripped from them as a garment in the struggle and heat of combat, and they will come back men who have seen Christ in the faces of their suffering brethren, and have looked into eternity and hath seen heaven and hell.

Should not the Church be in an attitude of devout preparation during these lean years of waiting with empty pulpits and dwindling classes in the seminaries, and earnestly seek to rise to the hero-level of the visioned leaders whom God is training in the school of war, that she may have a heart attuned to receive their message when they return to take their part in the ushering in of a new era?

ALICE THEA T. COBBS.

MONUMENTS.

NATIONS and men have striven through monuments, mausoleums and pyramids to insure their memory.

"Let us make a name" was the rallying cry of the Babel builders, and modern cemeteries plaintively bear witness to man's pitiful effort to save himself from forgetfulness. But graveyard monuments in a comparatively brief period fall into decay or crumble into dust and even the purpose of them is forgotten. But not so with a memorial gift to the Endowment Fund of Ministerial Relief.

Such a monument will not be adversely affected by the flight of the seasons or the succession of the years, and being rooted and grounded in love, will be more stable than the pyramids of Egypt, an enduring monument of your good sense, consecration, liberality, until time shall be no more. Such a monument may be assured in several ways.

(1) The gift may be paid today and your

eyes look upon your own monument. "Liberty Bonds" will be accepted at par value.

(2) The gift may be given today and by a Life Annuity Bond protect you as long as you live, and then the interest will forever go to help feeble ministers.

(3) Or you may make your will. But be sure to state in your will that the money is for the Endowment Fund of Ministerial Relief of the Presbyterian Church in the United States (Southern).

Which monument is the better? The first by far; and the second is more secure and fixed than the third. But, whatever the style of the monument, be sure that it is erected.

Let the Executive Committee of Christian Education and Ministerial Relief build such a monument for you.

HENRY H. SWEETS, Secretary.

122 South Fourth Avenue.

Louisville, Ky.

ENDOWMENT AND ENDUEMENT.

"The gates of thy land shall be set wide open."

"Where can a man of wealth do most for God and truth in this first of the next hundred years?"

"We point to the American Christian College as a help to the solution of this problem of trust and responsibility. Colleges grow. Colleges last. Colleges never come to their dotage. Kept Christian and brainy and open-eyed, the possibilities of their transforming and uplifting force are simply limitless. What an investment that man or woman made who gave Princeton its first endowment fund. We have waiting, struggling institutions that if helped now by generous gifts might easily in the coming hundred years surpass Princeton's last century's splendid service to learning and godliness.

"To give these colleges efficiency and permanency they must have endowment. 'Bricks without straw' are as impossible in intellectual as in material structure. Endowment means enduement. It gives anchorage. It supplies apparatus. It stocks libraries. It gets brains for chairs of instruction. And endowment under the supervision of our Church means permanency of use for all time in the interests of an education that pays heed to our educated youth at the point of greatest peril along

the track of their intellectual development. Moreover, it should be understood that endowment gifts made now would stimulate three or four times their amount from other givers. They will be so conditioned, if any donor so prefers.

"Still again: At the base of all our wide evangelization and conquest, and indispensable to the vast missionary movements before our Church is a living ministry. This ministry must be educated. A godless education does not make ministers. The Christian college is the training school for these servants of the Lord.

"In view of all this it surely is no assumption to say that the case for the college is made out. And we have here 'the bottom thing' in an agency for helping Christ's kingdom come in this new century. This appeal, therefore, is to thoughtful men of means who 'believe in God, the Father Almighty, and in Jesus Christ, His only Son our Lord,' that they not only refuse to sanction any divorce of religion and learning, but that they put new seal on the marriage of religion and learning, by immediate and generous endowment gifts to the institutions planted and fostered by our beloved Church."

NOTES ON CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

IN a letter which has just been received from one of the bright young women who secured a college education through the Student Loan Fund is this paragraph: "I can never be able to express to you my gratitude for your kindness in assisting me in getting an education. It is something that can never be taken from me. It has helped me to see life on a broader and higher plane and to discover the things that are worth while and are worth striving for."

This young woman is now teaching school in one of our Southern States. With such high motives before her she will be able to mold the lives of many during the coming years.

The following letter brought great joy to the heart of the Secretary and will bring comfort into the homes of our refined ministers, who on account of sickness or old age have been forced to retire both from labor and from income, and the needy widows and orphans of our deceased minis-

ters: "Enclosed you will find please find my check for ten dollars—a little thanksgiving offering for God's mercy and goodness to me, but more especially for the peace our poor, suffering world may now enjoy. I can feel for our disabled and aged ministers to whom I send this mite. The sands of life are running low with me—in my 87th year."

Large interest has been aroused in the contest for fifty dollars in prizes to be given for the best programs on any department of the work of Christian Education and Ministerial Relief. The author of the best program is to receive \$20, the author of the one receiving the next highest reward \$15, the next \$10, and the next \$5.

It was originally planned to have all the manuscripts in hand by January 1, 1919. On account of the delay in getting out much of the literature this has been postponed to February 1, 1919.

A large package of sample programs and leaflets for information and reference will

be sent to any one who desires to enter the contest.

A beautiful colored poster, "Our Service Stars," has been sent to the Superintendent or Clerk of Session to be hung on the walls of the church or Sunday School. Stars have been provided for the service flag and also for the church flag. We earnestly hope that

these are going to be used in every church.

We believe that the honoring of those who have gone into the ministry and mission fields, together with those who have gone into the service of the country and of the world, will point the attention of the boys and girls to higher service.

A LETTER FROM "OVER THERE."

GENERAL JOHN J. PERSHING has written a letter commending the campaign for preachers' pensions in the Protestant churches to the manager of campaigns, Board of Conference Claimants of the Methodist Episcopal Church. Following is a copy of the letter:

American Expeditionary Forces,
Office of the Commander-in-Chief,
France, September 3, 1918.

My dear Mr. Smith:

I have received your letter of August

6th, with enclosure, and am pleased to note that the Protestant churches are at present engaged in a campaign for preachers' pensions. This is a most worthy cause, deserving of the whole-hearted support of every church member to the end that these noble men, who have unselfishly devoted their lives to the welfare of mankind, may not find themselves with little or no means of support when old age comes.

Very sincerely yours,

(Signed) JOHN J. PERSHING.

KNIGHTLY SERVICE.

ALEATHEA T. COBBS.

AFTER a recent successful raid on the enemy's trench from one of our American sectors in Lorraine, the men limped back through the heat and dust half famished from thirst—they had given away all of the water which they had carried for their own use to the wounded in no man's land.

One young fellow expressed the sentiments of all the others when he said:

"It's tough, hearing those poor chaps crying for water; you just have to get down and give them your last drop."

Such brave and knightly deeds strike a responsive chord in the heart of every chivalrous boy, and he feels a mighty impulse to break away from the school-room and join his older brothers in playing the hero overseas. It is hard to keep still when the bugle sounds and the tramp of feet calls "Follow, follow." But true loyalty stays as well as goes, when the command is clear, and the boys in the school-room are the invincible army of the future in training behind the army on the battlefield.

But listen, boys! You may or may not have a chance to serve your country in the trenches and give water to dying comrades in no man's land, but you may be a soldier of the cross, and you may help to give the water of life to earth's wounded millions after the war.

Thousands of our young ministers and seminary students have followed the Stars and Stripes and are doing valiant service "over there."

"Some will be back 'most any time,

And some won't wake up in the morning."

And now the call comes to you, as to those next in line, to be prepared to fill up the ranks left vacant by them:

This service to the thirsty on life's battlefield is the most heroic, the most gracious, the most beautiful that man is called to offer to his fellow-man, and it claims the highest gifts of mind and spirit.

The head of this great department of service is the Lord Jesus, who said: "If any man thirst, let him come unto me and drink."

Our hero-boys in France gave water to the physically wounded in no man's land which brought relief to them but for a moment, and they themselves suffered thirst. But those who give the "Water of Life" to thirsty souls put them in touch with an unfailing Spring and find eternal satisfaction for themselves, for the Great Commander says "they shall never thirst."

Enlist for training today, boys! Don't be slackers! Don't wait to be drafted!

RECRUITING FOR THE MINISTRY.

NEVER before in the history of the Church has there been presented a greater opportunity for recruiting for the ministry and mission service than is afforded at the demobilization of our great army.

Possibly six or eight million men in the United States have been torn away from their usual occupations and have been giving themselves to service for the country and the world. They have had a taste of unselfish service. Some of them have caught a vision of the world and of its needs. Many of them will not be willing to go back into the old grooves in which they have lived. Possibly the spirit of God is even now calling many of them to a higher and nobler service.

In a letter which has just been received from one of our Presbyterian chaplains is this message: "A wounded soldier returning to America firmly believes in the existence of God and salvation in Jesus Christ. His belief in divine providence affords one the opportunity to say, 'Yes, He spared your life for a nobler work.' Several men on my first trip over said they were considering the ministry."

An elder in our church has just written that two laymen who are now in the army have written that they are now ready for church service and desire to enter it as

soon as they can be released. One of these men says: "I want to give my life to the Church and to the work of Christ. I shall give up my business if I can find some place for service in the Southern Presbyterian Church." Possibly this is but an indication of what we are going to have from many of our men.

This record is found in the minutes of the last General Assembly in speaking of two overtures presented: "They are much alike in sentiment and suggestions, and should be approved. They suggest prayer to the 'Lord of the harvest to send forth laborers into His harvest.'" But as God works by means, they urge that young men now in the army, if they return, be persuaded to enter the ministry; that youths now under age for draft have their attention directed to the preaching of the gospel; that older men now in other callings who may have thought of becoming ministers of the gospel be incited to reconsider the subject, and that this matter of increasing the number of ministers of the gospel be constantly kept before the minds of our people in our own and sister churches."

We earnestly call upon the whole Church to unite in fervent, believing, importunate prayer to the Lord of the harvest.

A CALL FOR JUSTICE.

THE General Assembly of the Presbyterian Church in the United States directed its Executive Committee of Christian Education and Ministerial Relief:

"To supervise and further the adoption and putting into operation plans in all the Presbyteries, to remedy the acute situation facing the whole Church relative to the adequate support of the ministry."

In the leaflet, "The Salary of Our Ministers," is this true statement:

"There is no doubt that many of our ministers are now seriously handicapped because of increasing debts that are piling up against them. Many of the ministers who are receiving larger salaries are also seriously affected because the demands upon them and the expense of living in the communities in which they work are exceedingly great."

Sir W. Robertson Nicholl, editor of "The British Weekly," in "A Plea for the Poor Minister," says:

"The ministers cannot take means which are open to others. They cannot form trades unions. These are indispensable in many businesses, but impossible in this. Ministers cannot strike. They must de-

pend on the faithful Christian people. Nothing is easier than to leave them and to starve them. But the country which did such things would not be a country worth fighting for.

The editor of "The Literary Digest," in an article, "The Laborer Is Worthy of His Hire," says:

"The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no Government decree has raised his salary. No corporation or trade union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school.

All the articles referred to above have been printed in leaflet form and will be sent to our elders and deacons free of charge on application. Write the Executive Committee of Ministerial Relief, Room 410 Urban Building, Louisville, Ky.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 520-21 DELMAR BUILDING, ST. LOUIS, MO.
"Render unto Caesar the things that are Caesar's and unto God the things that are God's."

His Will Be Done.

*His will be done, we say with sighs and trembling,
Expecting trial, bitter loss and tears;
And then how He doth answer us with blessings
In sweet rebuking of our faithless fears.*

*God's will is peace and plenty and the power
To be and have the best that He can give,
A mind to serve Him and a heart to love Him,
The faith to die with and the strength to live.*

*It means for us all good, all grace, all glory,
His kingdom coming and on earth begun,
Why should we fear to say "His will—His righteous,
His tender, loving, joyous will—be done.*

—Annie Johnson Flint.

MUSIC IN THE WOMAN'S AUXILIARY MEETINGS.

Mrs. R. S. SANDERS.

THE AIMS.

MUSIC should be used in the meetings as a valuable help in carrying out the purpose or the definite religious aim of the whole meeting. For example, if the leader desires that the results of the meeting will be determinations in the hearts of all to be more active along missionary lines, to be more zealous in spreading Christ's kingdom, she should not select "Art Thou Weary? Art Thou Languid" or "Abide With Me," but the prelude should be rhythmic and aggressive, preparing the way for a hymn of courage and the joy of service. The prayer, scripture reading and special music should encourage this awakening of life and vigor. The listeners are then prepared for stirring talks along the lines of missionary duty and the need of their activity. The closing musical numbers should intensify the effects of the talks and make the determinations to do more for his kingdom take permanent root. Meetings on other themes would need different developments.

The results which a leader desires cannot be obtained unless the women are there, and so without losing the highest aim, it

is legitimate for her to have lesser aims in the uses of music. One of these is to select musical talent from as many different families in the church as is possible, also to use as many musicians on the program as seems feasible.

Another lesser aim is the arousing of interest in the lovers of artistic music by having some music of an exceptionally fine order, providing the spiritual element predominates.

Unique musical numbers, especially of the foreign lands, elicits interest in all who hear them. These can often be made subservient to the dominant aim of the meeting.

In order that the leaders be able to plan the music of their meetings and order what they need by mail, they ought to know from the very first month of the year who are all the leaders and what their subjects are. The leaders and their subjects can be posted on the church bulletin board, or in booklets for each member. Our Woman's Auxiliary publishes each year splendid little programs allowing spaces for the leader's names.

THE ORCHESTRA.

The orchestra is one of the delightful ways of using many of the 'teen-age girls and women of the church. The same orchestra, increased by the boys and men, can be used in the Senior Christian Endeavor Society. The leader of the Auxiliary meeting ought to notify the leader of the orchestra some weeks before the meeting what her theme and aim will be, and have her arrange her prelude and postlude numbers in the most suitable way. Also the orchestra ought to know the numbers of each hymn which they are to accompany, so that they can practice them thoroughly, and prevent informality or irregularities taking place.

It is especially important for all of the orchestra to be there a little ahead of time, in order to get tuned up before the women come, and to have the music going effectively as they come in.

Sometimes a music teacher will be willing to give her time and service to the development of the orchestra, thus bringing her in touch with many young people of talent.

After the orchestra preludes the leader ought not to say: "Let us begin the meeting by singing Hymn No. —." The preludes should be the real beginning.

THE PIANIST.

The pianist should be a real musician, and besides having skill she needs to play with feeling and power. She ought to be prompt and reliable, full of resources and able to cover up any deficiencies. She

should not drown out the soloists by her accompaniments. Where the soloists are weak she should buoy them up and strengthen them.

THE CHOIR DIRECTOR.

She should stand in front of the audience if the audience is not too small, and be an inspiration to them to sing their best and to worship through song in a truly right spirit.

Sometimes the director can intensify the spirit of the hour by a few words about the hymn to be sung, but she ought to give only these facts which will pertain to the aim of the meeting. There is danger of overtalking and of telling irrelevant facts, thus dissipating the very feelings the leader hopes to arouse.

She needs to be a "born leader" with greater capacity for music than the other

choir members. She should have decision of character, wisdom, firmness, kindness and tact. She should be an earnest Christian, who can develop the religious emotions through music. It helps if she is responsive to the ideas of the leader of the afternoon and knows how to help and not to hinder her larger plans. She should be willing to use music as a means to higher ends and not for mere artistic display. She should be a discoverer of talent and willing to use all who can be worked into the choir, harmoniously, realizing that music is one of the strong ties that bind people to a society.

THE CHOIR.

The choir needs to practice thoroughly the hymns of the afternoon, and any special music they are to give. At some choir practices they have recognized the fact that the primary aim of their music is to develop religious results and in the true spirit of worship they begin and end their choir practice with prayer, asking God to use their music as a blessing.

THE SOLO.

Those who sing the solos should not be those who have mere musical talent, but who have real feelings of piety, and a longing and prayerful spirit that the words of their songs sink deep into the hearts of their listeners. The leader when asking the soloist to sing should ask her to pray earnestly that the words become redolent with transforming power.

THE HYMNS BY THE AUDIENCE.

This is the most important form of music, for every voice should unite in true worship. The wandering thoughts are welded into one ready for the messages of the speakers. If the leader or choir director has attracted the thoughts of all to the purport of the hymn, their minds will have a responsiveness that will invite the

best from the speakers. The leader should sing and, voicing her praise with the others, she loses her self-consciousness and is prepared to give her message. A leader who does not sing, but consults with the president or ushers about this or that matter, dispels the very atmosphere she should try to create.

HYMN BOOKS.

The ushers should see that every one is supplied with a hymn book; and if any come in late a hymn book opened at the right place should be handed to them.

SONGS BY CHILDREN.

The special music by the children always appeal to an audience. Their sweet, childish ways warm up the hearts cold with indifference. "A little child shall lead them."

COLLECT HYMNS.

When a rally is over and in every seat there is a printed program containing some unusually fine songs, collect these instead of letting the janitor burn them. Keep them for future needs.

When taking trips be on the watch for music which will prove helpful in your Auxilliary. Find out where it can be obtained and keep a record of it.

NATIVE MELODIES.

The Missionary Education Movement, 156 Fifth Ave., New York, sells several pamphlets of native melodies. The three that are useful to the Southern Presbyterian Church are the Indian, Japanese and Chinese (10 cents each). If the musicians are dressed in costume and catch the spirit of the songs, these musical numbers can be very attractive.

The words of foreign songs can often be found in books of travel. Quaint old Bantu songs can be sung to the ukulele. Almost any musician can fit a tune to these. Drums and rattles can accompany them softly.

Bantu song:

"A well work trail is a very good thing,
It must lead up to a very great King,
And so with customs of days of yore,
We do what millions have done before."

'This one is still sung by the natives to commemorate Livingstone:

"Ingeresa, who slept on the waves,
Ingeresa, who slept on the waves,
Welcome him, for he hath no toes,
Welcome home, for he hath no toes."

Another Bantu song:

"Oh! crooked lonely forest tree,
Yes, crooked because lonely,
How very different things would be
If only comrades two or three
Could break your lone monotony."

This stanza of the well-known hymn is especially fitting for an African meeting. Every word should be pronounced clearly and sung with feeling:

"Beneath the cross of Jesus,
I fain would take my stand,
The shadow of a mighty Rock,
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noon-tide heat,
And the burden of the day."

If the subject of the meeting is foreigners in the United States, the leader may be able to find a foreigner in the town who can sing some appropriate song and maybe dress in costume. If a real foreigner cannot be obtained, one or more singers in the church can dress in costume, and sing the songs.

If the subject is Mountain Work, some of the old-time melodies, known as "spirituals," can be sung by one or more dressed in mountain costume. An accordeon, banjo or violin could accompany them. There are ten of these songs, and tunes in "Practical Church Music," by Edmund S. Lorenz, published by Fleming H. Revell, \$1.00.

If the meeting is on Colored Evangelization the negro camp meeting songs can be sung with power, if the choir has been thoroughly trained to sing them.

FOREIGN INSTRUMENTS

If a society sends the money to its foreign missionary and asks to have some native instruments sent, with directions of how to use them, some interesting musical numbers could be arranged. An easier method is to get the Victrola records. The Victor Talking Machine Company, Camden, N. Y., sells the following number on the subjects we are interested in:

- 5 American Indian songs.
- 24 Korean.
- 545 Japanese.
- 348 Chinese.
- 765 Mexican.

381 Cuban.

Although they publish no catalogues under the name of Brazil music, they have catalogues of the Portuguese and Spanish records. Of course, many of these are not appropriate for missionary meetings, but suitable ones can easily be selected. If there is a club woman in your society who enjoys going deeply into interesting subjects, ask her to give a talk on the music of the chosen country, illustrating it by the records, and ending up with spiritual applications and descriptions of the Christian music in the missions.

TO MOTHERS.

Emphasize to mothers in your Auxiliary meetings the need of having the children memorize the hymns, thus enlarging their vocabularies for prayer and future religious

speaking.

Try to get the mothers to revive the custom of singing hymns in the home at family worship.

SPECIAL AUXILIARY MEETINGS.

The musicians in your Auxiliary would enjoy working up special meetings from time to time on such themes:

Women Hymn Writers,
History of Church Music,
The Music of the Bible,
Out-of-Door Praise Service in the Summer.

IN CLOSING.

If the meeting closes with music a stanza of a hymn suitable to the subject can be chosen or the Mizpah Benediction sung.

OFFERING.

When the offering is taken, if there are plenty of ushers, it can easily be done while the prelude of the hymn or of the special music is played. Then there will be no confusion, and the words of the song will not lose their power.

AFTER THE MEETING.

If the musical numbers have been attractive and helpful, have the singers go to the homes of the sick, or to the hospitals, and pass on to others the blessings your Auxiliary has enjoyed.

MIZPAH.

Reverently.

Arr. by LAURA M. FLAGG.

The Lord watch between me and thee, The Lord watch between me and thee, The

Lord watch between me and thee, When we are ab-sent one from an-oth-er.

The Home Missions Council and the Council of Women for Home Missions will hold their annual joint meeting at Wallace Lodge, Yonkers, N. Y., January 14, 15, 16, 1919. Theme: *Home Missions and National Reconstruction.*

FOREIGN MISSION SEASON

FEBRUARY 16-23, 1919

ORGANIZE YOUR FOREIGN MISSION STUDY CLASS NOW!

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."—2 Tim. 2:15

TEXT BOOKS

Working Women of the Orient

By MARGARET E. BURTON

Published by the Woman's Central Committee and endorsed by our Auxiliary

Miss Burton has traveled widely in the Orient and has published a number of books which are standards in their fields. Each chapter in this work is preceded by a full outline and an appropriate Scripture reading. 240 pages. Illustrated.

Paper, 40c, postpaid; Cloth, 60c, postpaid
(Including Denominational Supplement)

JUNIOR BOOK

Stories of Brotherhood

By HAROLD B. HUNTING

A book of stories about men and women who have given lives of unselfish service to their fellow-men. Mr. Hunting is the author of the well-known series, "Stories of Brotherhood," published by Scribner's.

Paper, 30c, postpaid; Cloth, 50c, postpaid

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PRESBYTERIAN COMMITTEE OF PUBLICATION

Richmond, Va.

Texarkana, Ark.-Texas

FOREIGN MISSION STUDY CLASSES.

JANUARY is the month for the organization of the Foreign Mission Study Class. The book for the year is one of unusual interest at this time, when women in industry is one of the themes of the hour. "Working Women of the Orient" is an interesting study of the condition and life of the women laborers of foreign lands, and will be of especial interest to those groups of women who have just finished "The Path of Labor." An added feature of great value is the denominational supplement written by three of our missionaries, Miss Sprunt of China, Miss Curd of Japan, and Mrs. Swinehart of Korea.

Plan your study class at once and, if possible, devote six weeks to the study, meeting once each week. If this seems impossible, then try a more intensive plan, and meet for six days in succession.

Should bad weather and other causes prevent even such a plan, then try the Relay Mission Study Class, completing the book in one all-day meeting. Send two cents to the Auxiliary office for a leaflet on Relay Class.

The important thing is to decide to *have a class!*

Then consider the best way to have it.

Enlist your members and order your books.

This is the time of all times to study the affairs of the kingdom, that we may be the better able to do our part in the great days that lie before the Church. Reader, won't you see what can be done to enlist the women of *your church* in a study class?

Is not the voice of duty speaking to you through this printed page? Consider carefully! Go to work!

A WOMAN'S CONVENTION.

IN February, 1919, the laymen of the Church will hold their biennial convention in Nashville, Tenn. They have asked



Miss Vandeventer, the attractive leader of the Girls' Club of Montreat, 1918.

the women of the Church to hold a convention at the same time in the same city.

This is the first time that a convention has ever been planned for the women of the Southern Presbyterian Church, and we believe and expect that the attendance will be large and representative.

The laymen's meetings will be held in the First Presbyterian Church and the women's convention will meet in a sister church in the same block. The day sessions will convene separately, when speakers will address both conventions, while joint sessions will be held at night. Every department of church work will be presented by men of outstanding ability.

In addition to the speakers in the regular program, there will be some representative women speakers to address the women's convention. Hotel reservations will be made in advance, so that all may be comfortably lodged, and every convenience and comfort possible will be available.

Begin right now to plan to be there!

We want at least one thousand women delegates outside of Nashville. Synodicals, send your president! Presbyterials, send at least one officer! Societies, arrange parties of delegates from your church!

You cannot afford to miss this great meeting. Watch the Church papers for particulars.

JUST AMONG OURSELVES.

The following extracts from letters from the delegates to the Tuscaloosa Conference for Colored Women show some of the fruits of the conference. Of course, the influenza interfered greatly with their plans for work.

"I have a sewing class organized with twenty-five enrolled. Shall send you a kodak picture soon. We have also a Bible class organized and not only the children of the school attend, but a number of women come. I visit their homes and invite them each week, and it is interesting to watch even the old ladies come, some who cannot read or write. How attentive they are to whatever is said. Our Bible teacher is one of the white lady teachers of Naucoochee Institute."

"On October 2d I organized a class of twenty-two children between six and eight years of age. The little tots are very proud of their class, and so far attend well. We commenced by making quilt patches, and I have promised them, if they sew well, we will send the quilt to the Conference next year. I wish you could see them at work."

"We have organized a Bible class and community club, with president, secretary and treasurer, and several committees. I am on the sick committee, and our business is to help them in any way we can. We are now trying to improve our school also.

"I want to tell you about my little Sunday school, which I organized after I came back from the Conference last year. So many children were playing up and down the branch on Sunday, and sometimes fighting, and I wondered how they might be reached. After the Conference, where I heard so many good things, I thought if these children could not come to the Sunday school, I would bring the Sunday school to them. So I asked the parents to send them to me on Sunday evening, and they did, and I was never more surprised and ashamed of myself to think those children had lived near me so long, and some of them could not tell who made them.

"They are learning nicely now. I have sixteen on the roll, and there are several others I hope to get."



Conducted by Miss CARRIE LEE CAMPBELL, 306 W. Grace St., Richmond, Va.

AN OPPORTUNITY.*

SECRETARY OF LITERATURE—TAKE NOTICE!

Diogenes said 1,700 years ago, "Watch your opportunity." And another ancient, a little more ancient, said, "While we stop—we often miss our opportunity."

Secretary, don't put off and miss this one. Deposit \$1.00 with the Foreign Mission Committee, in Nashville, and this will open a perennial stream of good leaflets flowing to you as fast as they come from the press.

This is the message from headquarters:

To Those Who Deposit \$1.00 for New Foreign Mission Literature to Be Sent Them as Published.

There will be some free literature. Of the pay literature we will keep an account, and let you know when the \$1.00 which you have placed on deposit is used up. I calculate that it will last at least a year.

The literature we send will not come according to any special schedule of time or subject matter. We will send fresh literature as it is published. If it proves helpful, please tell us so; and if it doesn't prove helpful, please tell us that also.

We desire and request your criticisms and suggestions, and you will help us by expressing yourself freely.

Yours sincerely,

JOHN I. ARMSTRONG.

Educational Secretary, Nashville, Tenn.

BOOKS.

Dear Tired Worker: Have you invented plans and programs until all the creative cells in your brain have disintegrated? Then just sit back in your easy chair and rest your tired mind as you read the chapter headings of the book, *Missions in Sunday School*, by Hixon (60 cents). Missionary Exercises; Missionary Library (How to Use); Map and Chart Work; Giving; Prayer; Practical Missionary Work; and then a veritable Missionary Library in the appendix. Much about things to do and how to do them.

The Great Big World, or, A Missionary Walk in the Zoo; after which the children are led on to the countries whence the animals came, when they are skillfully introduced to the conditions of humans who are little better than animals without the influence of the gospel. The chapter titles,

On the Camel's Back, and In Monkey Land, and others, will catch the juvenile ear at once. (70 cents.)

Missionary Education for Juniors. By Gertrude Hutton (35 cents). The author is a practical missionary worker, and this book is the outgrowth of experience and the methods tested by us. The chapter, *Missionary Education Through Play*, will be a boon to any leader working with Juniors.

Things to Make, Hutton (50 cents). Especially for hands and eyes; not altogether missionary, but easily adapted; and the "making" assuring an easy hold on the interest of the "wee bairns."

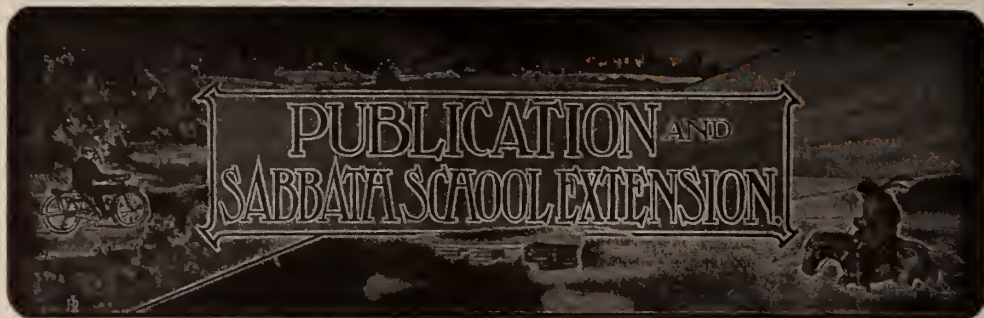
For these four books, write to The Missionary Education Movement, 156 Fifth Avenue, New York City, enclosing the price.

ONE METHOD.

What One Secretary Did. Try it now for churchless Sundays in the country. "On Fridays and Saturdays I carried around to members of the church 900 Foreign Mission leaflets, 500 Home Mission leaflets, 300 on Christian Education and Ministerial Relief, and 600 on the Bible Cause. A number of folks who never read about missions

read all given them, and were looking forward to receiving more. Some even passed them on.

And you, Secretary of Literature, can have "Ammunition" sufficient for a like extensive "Drive" by writing to our four Executive Committees, and reporting your needs.



Branch Department at
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, RICHMOND, VA.

THE SUNDAY SCHOOL IN CHURCH ACTIVITIES.

A. B. BINFORD.

WHY ORGANIZE?

A PLANTER down in Kentucky had just employed a strange negro as a mule-driver. He handed him a brand-new blacksnake whip, climbed up on a seat behind a pair of mules, and asked the darkey if he could use the whip. Without a word the mule-driver drew the black lash between his fingers, swung it over his head, and flicked a beautiful butterfly from a clover blossom alongside the road over which they were traveling.

"That isn't so bad," remarked the planter. "Can you hit that honey-bee over there?"

Again the negro swung the whip, and the honey-bee fell dead.

Noting a pair of bumble-bees on still another blossom, the negro switched them out of existence with the cracker of his new blacksnake, and drew further admiration from his new employer.

A little farther along the planter spied a hornet's nest in a bush beside the high-

way. Two or three hornets were assembled at the entrance to the nest.

"Can you hit them, Sam?" he inquired, pointing to the hornets.

"Yes, sah, I kin," replied the negro, "but I ain't agoin' to; dey's organized."

As the forces of evil look out over the more than 40,000 organized classes in the secondary division of the Sunday School—classes who, with their Sunday morning Bible study and their varied natural through-the-week activities along missionary, recreational and service lines, are filling the idle moments which were formerly left open for the attacks of the devil, what happens?

Do these forces of evil not pause and say as did the mule-driver, "I may be able to hit them, but I ain't goin' to; dey's organized."

(For special information about organized class, write Secondary Division Director, Box 1176, Richmond, Va.)

IS THE SOLDIER'S CHILD SAFE?

"Over there," the men of our first line of defense found strength, courage, a great new purpose from the hands of the children of England, France, Belgium. As these men, having won the great war, gather again "over here," what will they find in the hearts and minds and hands of American children, that second line of defense for whose safety so many, many soldiers during the past four years have laid down their lives?

In her book, "The Second Line of Defense," Margaret Slattery gallantly challenges the churches of America to prepare to fittingly answer that question. She says:

"The supreme test of a church is a life. If religion will not function in life, it is useless. The religion we profess, if it is

to do anything for the second line of defense, must be interpreted in society. Jesus both lived and taught a social gospel. The primary function of the church is prevention, not rescue. It rescues because it awoke too late to prevent.

One of the Scouts was describing to me the other day an exciting encounter with a feeble-minded boy of fifteen, who had been suspected of setting disastrous fires.

"The police hadn't found him," he said. "It was Saturday afternoon and our troop was out on a tramp. We crossed the freight yards away down by ——— street and one of the fellers saw him. He had a kind of torch made of a thick stick and cloth. He poured something on it out of a bottle, then he started to crawl under a car. But



From Association Men.

In old days there were angels who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction: a hand is put in theirs, which leads them forth gently towards a calm and bright land, so that they look no more backward: and the hand may be a little child's.—George Eliot.

he didn't light that torch. We fellers got there first."

His words have rung many changes through my mind. "We got there first." A fire can be put out, but oh, the waste! To get there first is the present task of the church as it faces the second line of defense. Its present duty demands that it does not relinquish for one moment its program of religious education. If ever there was a time for the church to put into the hands of parents propaganda that will make for better homes and more simple living, that time is the present hour. If ever there was a time in the world's history when youth should be led to appreciate the meaning of reverence for God and to feel the call of duty; if ever there was a time when it should be given a chance to do good, to perform actual service for others, to share misfortunes; if ever there was a time when by precept and example it should be taught that God hates sin, but loves men; when it should be taught to respect itself and its neighbors, to hate injustice, sham, lying and selfishness in others and to scorn them and fight them to the death in itself—that time is now. If ever it should be taught to love purity of body, mind and soul, to love truth, mercy, justice and human liberty, that time is the present hour.

These things can be taught, the spirit of greatness can be caught.

"But we must not wait, for they will not. It is now or never. Therefore, that church was wise that, despite the high cost of material, finished its church house with gymnasium and equipment which could compete successfully with the things that tear down. That church was very wise that, early this year, increased its school budget and employed a director of young people's work, although it meant real sacrifice on the part of all the members. Those churchmen were truly patriotic and Christian who gave up their Sunday morning sleep to act as teachers in classes that had been left without leaders by the enlistment of fifty-seven young men from that one school. The boys in that Sunday school have not dropped out, the girls in their teens are there, as they will be in the school of any church that will pay the price. But the price must be paid. Youth will not come to a dead church, it will not stay in a dead church today."

"The Second Line of Defense," by Margaret Slattery. (Price, \$1.00; Presbyterian Committee of Publication.) This is a plea for the childhood and youth of today, who must be fitted for the wonderful new world that is just ahead, and must be fitted now.

A BUNCH OF AMERICAN BEAUTIES.

I wonder with what you decorate your Sunday-school rooms every Sunday morning?

Some Sunday schools have flower committees, and this is fine—they bring ferns and golden-rod and nasturtiums, and tack

a great deal for the future of our church—this talent for music, and the willingness to serve on the part of her girls.

But there is outside work for them, too, sewing for a little six-year-old girl, a French orphan whom the Intermediates have



A bunch of American Beauties.

up flags, and these all add so much to the attractiveness of the Sunday-school rooms.

We do this, too; but I want to tell you that the loveliest decoration we have is the bunch of "American Beauties" you see here, and the best thing about them is that they bloom as fresh and sweet in winter as they do in summer. They are the perennial variety.

These girls belong to a regular organized 'teen-age class, and have sent in their report card to Dr. Glass, and they beautify our church in more ways than being simply good to look at. In the first place, they all sing well and are members of our church choir. Usually at the morning service they sit behind the quartet of grown people who sing, but frequently on special occasions, and at the night service they sing by themselves, one of them carrying the alto part and one the tenor, and it is really good singing they do.

And, as the organist says, the wonderful part is they are so sweet and willing about it. Then every one of them can play the piano at Sunday school or at their league meetings when called on, and this means

adopted, and planning programs and socials for the Sunday-school League, which largely depends upon them for its existence.

You know there is a motto, "Where men go, boys will follow." Well, I have discovered another version of this in the 'teen-age department, and it is this, "Where the girls go, boys will follow." And it is certainly true that these girls have a wonderful influence in holding the boys in their church life and leading them to the highest best things. What a pity all girls do not realize this.

Our Intermediate boys have a fine organized class, too, and we wonder how we ever had any Sunday school interest at all before we organized and planned our work as suggested on our efficiency chart.

So now don't you agree with me, that Sunday after Sunday these 'teen-age girls, with their bright hair-ribbons and smiling faces, all of them Christians and willing to do all they can for their Sunday school and church, are our very prettiest decoration and our ever-blooming "American Beauties?"

NELL MANLY McWILLIAMS.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.

[48]

Bulape, 1915.

Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton
Miss Elda M. Fair

Luebo, 1891.

Rev. and *Mrs. Motte Martin
*Dr. and Mrs. L. J. Coppedge
*Miss Maria Fearing (c)
Mr. and Mrs. T. J. Arnold, Jr
Rev. and Mrs. T. C. Vinson
*Rev. S. H. Wilds
Dr. and Mrs. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery
Rev. and Mrs. J. W. Allen
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
*Mr. and Mrs. C. R. Stegall
Miss Mary E. Kirkland
Rev. and Mrs. J. H. Longenecker
Mrs. S. N. Edhegard
†Rev. S. N. Edhegard

Ibanche, 1897.

Rev. and Mrs. A. L. Edmiston

Mutoto, 1912.

*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
*Dr. and Mrs. Robt. R. King
Rev. and Mrs. C. L. Crane

Lusambo, 1913.

Rev. and Mrs. R. D. Bedinger
Mr. W. L. Hillhouse

Bihangu, 1918.

Rev. and Mrs. Geo. T. McKee
Dr. and Mrs. E. R. Kellersberger

E. BRAZIL MISSION.

Lavras, 1893.

Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
*Mr. and Mrs. F. F. Baker
†Rev. A. S. Maxwell
Miss Genevieve Marchant

Plumhy, 1896.

Mrs. Kate B. Cowan
Bom Sucesso.
Miss Ruth See
Mrs. D. G. Armstrong

W. BRAZIL MISSION.

Ytu, 1909.

Rev. and Mrs. Gaston Boyle
Rev. Marion S. Huske

Campinas, 1869.

Mrs. J. R. Smith
Rev. and Mrs. Jas. P. Smith
Itaperitinga, 1912.

Descalvado, 1908.

Rev. and Mrs. Alva Hardie
Sao Sebastiao do Paraíso, 1917.

Rev. and Mrs. R. D. Daffin

N. BRAZIL MISSION

Garanhuns, 1895.

Rev. and Mrs. G. E. Henderlite

Rev. and Mrs. W. M. Thompson
Miss Eliza M. Reed

Pernambuco, 1873.

*Miss Margaret Douglas
Miss Edmonia R. Martin
Miss Leora James (Natal)

Miss R. Caroline Kilgore

Parahyba, 1917.

Rev. and Mrs. W. C. Porter

Canhotinho.

*Dr. G. W. Butler
*Mrs. G. W. Butler

MID CHINA MISSION

[75]

Hangchow, 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French
*Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
Miss Rebecca E. Wilson
Rev. G. W. Painter, Pulaski, Va
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
Miss Sophie P. Graham
Miss Frances Stribling

Shanghai.

*Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell
Miss Mildred Watkins

Kashing, 1895.

Rev. and Mrs. W. H. Hudson
*Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
*Rev. and Mrs. Lowry Davis
*Miss Irene Hawkins
Miss Elizabeth Corriher
Miss Florence Nickles
Miss Sade A. Neshit
†Mr. S. C. Farrior
Dr. and Mrs. F. R. Crawford
Rev. and Mrs. M. A. Hopkins
Rev. and Mrs. J. Y. McGinnis
Miss R. Elinore Lynch
Miss Kittie McMullen

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett
Rev. Lucy L. Little
Dr. and Mrs. Geo. C. Worth
Mr. and Mrs. Andrew Allison
Miss Rida Jourolman
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Miss Venie J. Lee, M. D.
Miss Anna M. Sykes

Nanking.

Rev. and Mrs. J. L. Stuart
Dr. and Mrs. A. C. Hutcheson
Dr. and Mrs. R. T. Shields (Tsin-anfu)

Rev. and Mrs. P. F. Price

Soochow, 1872.

*Dr. and Mrs. J. R. Wilkinson
Miss Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
Rev. and Mrs. Henry L. Reaves
Miss Lois Young
Rev. and Mrs. H. Maxey Smith

N. KIANGSU MISSION

[76]

Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
*Rev. and Mrs. J. C. Crenshaw

Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger
Dr. and Mrs. Robt. B. Price
*Rev. Chas. Ghiselin, Jr.

Hsuehoufu, 1897.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
Rev. and Mrs. Geo. P. Stevens
Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. and Mrs. Lewis H. Lancaster

Hwai'anfu, 1904.

*Rev. and Mrs. H. M. Woods
Miss Josephine Woods
Rev. and Mrs. O. F. Yates
*Miss Lillian C. Wells
*Miss Lily Woods
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1909.

Rev. and Mrs. H. W. White
*Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
*Rev. and Mrs. C. H. Smith

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin
*Mr. H. W. McCutchan
*Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham, Jr.
*Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
Miss Sallie M. Lacy
Miss Nellie Sprunt
Dr. and Mrs. L. Nelson Bell
Rev. and Mrs. H. Kerr Taylor

Tonghai, 1908.

Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Rev. and Mrs. A. D. Rice

CUBA MISSION

61

Cardenas, 1899.

*Miss M. E. Craig
Rev. and Mrs. R. L. Wharton
Miss Margaret M. Davis

Calbarien, 1891.

Miss Mary I. Alexander
†Miss Janie Evans Patterson
†Rev. H. B. Someillas

Placetas, 1909.

None.

Camajuani, 1910.

Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres

Sagua, 1914.

*Rev. and Mrs. Juan Orts y Gonzales
Rev. and Mrs. J. O. Shelby

JAPAN MISSION

121

Kobe, 1890.

Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
Miss Estelle Lumpkin
Miss Annie H. Dowd

Nagoya, 1867.

Miss Letta C. Kirtland
Rev. and Mrs. K. E. McAlpine
Rev. and Mrs. L. C. McC. Smythe
Miss Sarah G. Hansell

Gifu.

*Rev. and Mrs. W. C. Buchanan
Miss Elizabeth O. Buchanan

Susaki, 1898.

Rev. and Mrs. J. W. Moore
 Rev. and Mrs. J. H. Brady
Takamatsu, 1898.
 Rev. and Mrs. S. M. Erickson
 Miss M. J. Atkinson
 Rev. and Mrs. A. P. Hassell
Marugame, 1917.
 Rev. and Mrs. J. W. Hassell
Tokushima, 1889.
 Rev. and Mrs. C. A. Logan
 Miss Lillian W. Curd
 *Rev. and Mrs. H. C. Ostrom
Toyohashi, 1902.
 Rev. and Mrs. C. K. Cummings
Okazaki, 1912.
 *Miss Florence Patton
 *Miss Annie V. Patton
 Rev. and Mrs. C. Darby Fulton

CHOSEN MISSION.

[74]

Chunju, 1896.
 Rev. and Mrs. L. B. Tate
 Miss Mattie S. Tate
 Rev. and Mrs. L. O. McCutchen
 Rev. and Mrs. W. M. Clark
 *Rev. and Mrs. W. D. Reynolds
 *Miss Susanna A. Colton
 *Rev. S. D. Winn
 *Miss Emily Winn
 *Miss E. E. Keetler
 *Miss Lillian Austin
 Mr. and Mrs. F. M. Eversole
 Dr. and Mrs. M. O. Robertson
 Miss Sadie Buckland

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull
 Miss Julia Dysart
 Dr. and Mrs. J. B. Patterson
 Rev. John McEachern
 Mr. Wm. A. Linton
 Miss Elise J. Shepping (Seoul)
 *Miss Lavalette Dupuy
 Rev. and Mrs. W. B. Harrison
 *Miss Lillie O. Lathrop
 Rev. D. Jas. Cumming

Kwangju, 1898.

Rev. and Mrs. Eugens Bell
 Rev. S. K. Dodson
 Miss Mary Dodson
 Mrs. C. C. Owen
 *Rev. and Mrs. P. B. Hill
 *Miss Ella Graham
 Dr. and Mrs. R. M. Wilson
 *Miss Anna McQueen
 Rev. and Mrs. J. V. N. Talmage
 Rev. and Mrs. Robert Knox
 *Mr. and Mrs. M. L. Swinehart
 Miss Esther B. Matthews

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie
 Miss Julia Martin
 Rev. and Mrs. J. S. Nisbet
 *Miss Ada McMurphy
 *Dr. and Mrs. R. S. Leadingham
 *Rev. and Mrs. L. T. Newland
 Mr. and Mrs. Wm. P. Parker
 Rev. and Mrs. P. S. Crane

Soonchun, 1913.

Rev. and Mrs. J. F. Preston
 Rev. and Mrs. R. T. Coit
 *Miss Meta L. Biggar
 *Miss Anna L. Greer
 *Rev. and Mrs. J. C. Crane
 Dr. and Mrs. J. McL. Rogers

MEXICO MISSION

[11]

Linares, 1887.
 Rev. and Mrs. H. L. Ross
Matamoros, 1874.
 Miss Alice J. McClelland
 San Angel, D. F. Mexico
 Austin, Texas.
 Miss Anns E. Dysart
Brownsville, Texas.
 Rev. and Mrs. W. A. Ross
Montemorelos, 1884.
 Mr. and Mrs. R. C. Morrow
C. Victoria, 1880.
 Miss E. V. Lee

Missions, 10.
 Occupied Stations, 53
 Missionaries, 371
 Associate Workers, 11

*On furlough, or in United States
 Dates opposite names of stations in-
 dicate year stations were opened.

†Associate workers.
 For postoffice address, etc., see page
 below.

Stations, Postoffice Addresses.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Rio Grande do Norte, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China." For Hwaianf—"Care Southern Presbyterian Mission, Hwaianf—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"La Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa, Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo, Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

